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REGARDING THE

# Hill Tracts between Assam and Burmah

AND ON

# THE UPPER BRAHMAPUTRA.

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# SELECTION OF PAPERS

REGARDING

# The Hill Tracts between Assam and Burmah

AND ON

# THE UPPER BRAHMAPUTRA.

*Memoir of a Survey of Assam and the Neighbouring Countries, executed in* 1825-6-7-8. By Lieutenant R. Wilcox.

In the following memoir I propose to give a detailed account of the progress of our geographical discoveries on the North-East Frontier from the time when our armies advancing in that direction opened to us countries of which we had till then a very imperfect knowledge.

Narratives of some of the journeys have been already published, and much of the new information has been included in a paper in the 16th Volume of the Asiatic Researches; but the former are scattered in the newspapers or periodicals without connection to enable the inquirer to collect the scattered gleams of information into one common focus, while the latter, including only the results obtained by one of the individuals engaged in that quarter, and applying also to statistical inquiries, gives necessarily an inadequate idea of our acquisitions in geographical information properly so called, as it also stops short of the date at which our inquiries terminated. This appears to have been felt by the Society, who have expressed a wish, in a note attached to that paper by their Secretary, that some task similar to the one I propose to myself should be undertaken. The interest, too, excited by the question of the identity of the Sanpo and Brahmaputra, evidenced by the notice taken of the subject in Europe, seems to call for the execution of such a task, and I have therefore been induced to draw up the following memoir.

I should have been well pleased to have seen the task fall into other hands, and I have delayed undertaking it in the hope of some one better prepared anticipating me, yet I would not be understood to disqualify myself more than necessary. Having been on the spot from

the beginning, at first an interested observer, and latterly employed in exploring myself much of the *terra incognita* of that quarter, I consider that I ought to be able to give a connected view of the progressive steps made, as well as to supply many particulars necessary to the full comprehension of the subject not yet generally adverted to.

In October 1824 several of the officers employed in Revenue Surveys were taken from those duties and placed (to continue during the war) under the superintendence of Major Schalch, in order that accompanying the several divisions of the army and receiving his instructions, they might derive advantage to the utmost practicable extent of the opportunities so suddenly and unexpectedly opened of pushing our investigations beyond those barriers which the well or ill-founded jealousy of our eastern neighbours had hitherto opposed to us, and which we had till then no immediate hope of surmounting.

In the distribution I was appointed to act with Captain Bedford as his assistant, and our province was Assam. Besides the instructions given generally to his corps by Major Schalch (as conveyed in a circular letter), Captain Bedford was verbally directed to consider the Brahmaputra as the chief object to which his attention should be directed. He was to endeavour to unravel the mystery in which was enveloped each notice or tradition respecting its fountain head by proceeding up its streams as far as the influence of the neighbouring force, or the safeguard of a detached escort, might permit.

We arrived at Goalpara, on the frontier of Assam, in the latter end of January 1825, immediately after the capitulation of the Burmah force at Rungpur, and we were then eager to join the head-quarters in full expectation of an attempt being made to advance towards Amarapura. We were already making anxious inquiries respecting the source of the Brahmaputra, and we were given to understand that the Assamese persisted in a common declaration that it rises in the east beyond their territories. We were told of a cataract, which imagination perhaps, rather than report, founded on respectable information, long continued to magnify into a splendid fall of the whole river from the bordering ridge of mountains.

Mr. Scott,* indefatigable and ardent in the cause of scientific research, had in the meantime, on arriving at Rungpur, caused Lieutenant Burlton to be detached, to survey the river beyond as far as practicable; but there no longer existed such extreme doubt about the direction and distance of the navigable part of its course. The natives knew well that the boats of Bengal could not pass more than one day's journey beyond Sadiya (in lat. 27° 48′, long. 95° 40′); they spoke confidently (and their information could no longer be doubted) of the Brahmakund, the origin of the river, being situated in the east; and indeed they had presented a map drawn in their own incorrect style, showing the situation of the notable villages or districts, and exhibiting the various nullahs feeding the Brahmaputra within their limits. It was afterwards remarked that in this production the Dihong and the Dibong were not distinguished from other tributary streams.

* Ensign (now Colonel) Wood's Survey reached no further than Rungpore, and he leaves the space beyond a perfect blank. He accounts for the paucity of his geographical information beyond the mere line of the river by the difficulties he laboured under in holding intercourse with the natives.

The commission with which Lieutenant Burlton was charged was executed by him in a highly creditable manner. With a surveying compass only, and unfurnished with any instrument for measuring distances, he surveyed the river to Sadiya and a short distance beyond, and subsequent measurement has detected but little error in the map he made.

In the *Government Gazette* of 9th May 1825, appeared an extract from Lieutenant Burlton's letter, giving an account of this expedition; it is dated "On the river Burrampooter, N. lat 27° 54′, E. long. 95° 24′, March 31st, 1825."* He reports that he had that day got as high up the river as it was navigable. Its bed, he says, was a complete mass of rocks,† with only a depth of three or four feet water in the deepest part; the rapidity of the current was also so great, that no boat could track against it, putting the danger of striking on the rocks out of the question. He considers it as about the size of the Kullong river (one hundred and fifty yards across), and the extreme banks as being not more than six hundred yards apart. Lieutenant Burlton regrets that he could not proceed further either by land or water. It was represented to be at least ten days' journey to the Brahmakund, and he had but a few days' provisions left. What he had learnt respecting the course of the river above, was "that it runs easterly till it reaches the lowest range of mountains,‡ (Lieutenant Burlton could see the range, and supposed it to be about fifty miles distant,) where it falls from a perpendicular height of about one hundred and twenty feet, and forms a large bottomless bay, which is called the Brahmakund." Above the low range are some high mountains, which are covered with snow; and from the narrowness of the water he imagined that the source of the Brahmaputra must be there, as it seemed very improbable such a small body of water could run the distance it is represented or supposed to do.

From what the natives said respecting the Siri Sirhit,§ or Irawaddy, Lieutenant Burlton was inclined to think that that river rises at the same place.

The impression made by the foregoing account is apparent in the remarks made upon it by the Editor of the *Government Gazette*. Discussing Rennell's inference of the connexion of the Sanpo and Brahmaputra rivers, he says: "The Sanpo, where left by the Chinese, is called a very large river, and the name itself, Sanpo, is said to imply the river *par excellence*. How happens it, then, upon entering Assam to have lost all claim to such a character, and to be little more than a hill torrent, with only three or four feet water in its greatest depth?" Had Lieutenant Burlton added an account of the discharge of the river according to the sections he took below the Buri Dihong mouth, and near Sadiya, this idea of the character of the river could never have been formed; for the quantity of water discharged per second in the former place was found to be 86,727 cubic feet and of the

* The true place was about lat 27° 49′ and long 95° 52′.

† Not rocks *in situ*, but rounded stones and pebbles brought down from the mountains in the rainy season.—R. W.

‡ It is hardly necessary to observe that Lieutenant Burlton means *from the east*, or *from* the lowest range of mountains *westerly*.

§ It was so printed, but Lieutenant Burlton must have printed and probably wrote the Seeree Lohit, or Sri Lohit.

sacred Brahmaputra, or eastern branch passing Sadiya, 32,413 feet in the same time. It is, however, to be observed that there had been a considerable rise before the latter measurement was made, and that divided as the river is in that part of its stream near Rungpur into many channels, it is probable that the former did not embrace the whole river, or that some of the minor channels had been omitted, being inaccessible.

The next notice that appeared is in the *Government Gazette*, 9th June, and it is important to notice it, if merely to show that attention was not yet directed to the navigation of the Dihong, though it is mentioned in these terms: "The river (*i.e.* Brahmaputra) washes Silani Mukh or Mur, so called from the numerous stones and fragments of rock washed down from the hills by the Dihong and Dibong rivers, which soon after empty themselves into the Lohit. These rise and flow from perceptible openings in the high chain of hills to the northward, and considerably contribute to the mass of the river, which, after passing above their mouths, diminishes materially in bulk and importance." The writer further says: "But the object of greatest interest to topographical science is a clear and distinct opening in the lower lofty ranges bearing due east, behind which is pointed out by all ranks and classes the Brahmakund, or reservoir, whence flows the Brahmaputra, and distant from hence not more than forty or fifty miles—six days' journey. The stream is described as taking its rise from a circular basin or well in the side of the mountain beneath the snowy region, while behind and above it are stupendous ranges of impracticable transit."

In the meantime Captain Bedford and myself had reached Bishanath, where directions were received in a letter from Colonel Richards, commanding the force, to survey the Buri Lohit, or old channel of the river, to the head of the Majholi Island; and as both officers might be profitably employed, we were directed to separate, one of the two resurveying in progress to Rungpur, the Dihing, or southern branch.

I may here endeavour to elucidate a point which I observe has caused considerable difficulty: I have it on the authority of the present Bor Gohayn of Assam, corroborated by the evidence of other well informed Assamese whom I had questioned, that before the remarkable flood from the Dihong altered entirely the state of its channels and the direction of the principal body of the river, the Dihing did not disembogue itself where it does now, into the Brahmaputra, but, turning to the south-east, received the Disang and Dikho, the Jazi and Disai River, and was discharged into the great river near Mahura. A peninsula, or rather long neck of land, then existed, and the channel of the Dihing was then in the bed of that branch still retaining the name. The great river from near Silani Mur to Sisi flowed in a bed which still continues to fill in the rains, though it is of diminished size to the north of the present channel. It is called the Buri Suti, or Suti Lohit. The Buri Lohit, since this singular division of its former supply of water, has become of so little consequence, that above the junction of the Subanshiri it is barely navigable in the dry season. The division of the waters of the Dihing is an event of much later date. It is said that the passage through the low land in the direction of Sadiya was aided by some rivulet draining the jungles; that an accumulation of stones in the vicinity of the Kusan Hills

was the immediate cause; and that the opening now called the new Dihing was very gradually enlarged by the influence of successive rains, causing an equivalent diminution to the ancient Dihing, the old communication with which has no water in the cold season, and indeed the name of Buri Dihing might fairly be dropped in favour of the Namrup, from which it derives its present supply. Whether there existed a channel of communication between the Dihing and Lohit near the spot where the Buri Dihing now meets the latter, I never could satisfactorily learn.

But to return from this digression: Captain Bedford chose the Buri Lohit, as it presented novelty, and left me to retrace Ensign Wood's steps towards Rungpur. He completed his survey, but I met with an unfortunate accident in the progress of mine. About half way from Bishanath my map and field-book, with the greatest part of my property, were lost by the sinking of my boat. Captain Bedford afterwards continued his route towards Sadiya, making a more accurate survey than Lieutenant Burlton had the means of doing; and before the expiration of the month of June he had surveyed not only the whole distance on the great river from Bishanath to Tenga Pani, but having accompanied Captain Neufville on the expedition against the Singfo Chiefs, he also added a hasty survey of the Noa Dihing.

Soon after my arrival at Dikho Mukh in April, Colonel Richards permitted me to accompany a party of the 46th Regiment, which was to proceed up the Disang River to Borhath, to protect the Assamese of the intermediate district in advance of Rungpur from incursions of the Singfos, who had lately, in considerable strength, made a very daring and successful incursion close in the neighbourhood of the force.

After passing Bel Bari on the Disang, I found the banks of the river clothed with an impenetrable tree forest, and the distances I was compelled to estimate in time, guided by the experience I had of the progress of my boat at those places where it was practicable to use my perambulator. About five miles by the river below Borhath, we first encountered the shallow rapids formed by the accumulation of the pebbles brought down by the stream, and further progress in Bengalee boats was impossible; but one of the Assam guides offered to conduct me to Borhath, and after a most laborious march through jungle where no trace of a path was to be found, I reached the place.

Near to Borhath are several salt springs, whence a considerable quantity of salt used formerly to be obtained. Those at present worked were too far removed within the Naga Hills for me to visit them. The evaporation is carried on in green bamboos, and the salt presented was generally of a grey colour, extremely hard and compact, having the form of the bamboo in which it had been boiled, and possessing the radiated structure in perfection.*

After passing eighteen rapids in an attempt to survey the river beyond Borhath, I desisted. The hills which I had then an opportunity of examining, for they were generally covered with soil to some depth, were either of grey or yellow sandstone—the former of a close, hard texture, and the latter coarse, and when exposed to the action of the waters, converted speedily into clay. Coal is found at no great distance.

* May not these salt springs belong to the new red sandstone formation?

I was told that the produce of the Naga Hills is limited to ginger, black pepper, a few vegetables, iron, and salt.

With the aid of an elephant and a party of coolies I attempted to drag a canoe across to the old Fort of Jypur, but on my arrival there I found my boat so much injured by rough usage in the way through the close forest that it was no longer serviceable. An Assamese captive had fortunately made his escape that day from the hands of the Singfos, and having robbed them of a canoe, in addition to such trifles as he could conveniently seize and carry off in it, he presented himself to our notice, singing most lustily and merrily the song of liberty, and he readily yielded his prize to me. In his canoe I dropped down the Buri Dihing to its mouth, taking the bearings of its numerous reaches and noting the time. I mention this incident as a note of the mode in which the survey was performed. The Buri Dihing wanders through a forest as dense as that of the parallel River Disang, and the country between the two at that time was said to be an inhospitable tract of rank jungle, without a vestige of inhabitants.

The Fort of Jypur I found so much overgrown with high grass jungle, that I must have passed it unawares had not my guide pointed it out. It is a square of three hundred and fifty yards, with a dry ditch of six feet deep, the earth from which is thrown up in the form of a wall or bank six feet high.

My next employment was a survey of the River Dikho, which was made under more favorable circumstances for arriving at accuracy, as the distance by the bund road both to Kowarpara and to Ghergong was surveyed, and hills determined in position from this base served to correct the remaining portion; but here, as in the Disang, after arriving within a certain distance of the hills, I found it impossible to proceed. It is similar in character to the before-named rivers.

As my object is to give a connected view of the several steps of our discoveries, I must not omit to mention Lieutenant Jones's Journal of his march from Rungpur with the detachment which I found at Borhath on my arrival there.

The journal was noticed in the *Government Gazette* of 23rd of June, and its contents, though interesting, scarcely require repetition, as they chiefly describe the embarrassments of a party moving on bad roads through a jungly and swampy tract intersected by swollen rivers. For the first fourteen miles they encountered swamps, jheels, and tree jungle; then, after coming on a good broad road, and proceeding one mile along it, they found a fine stone bridge, of three arches, in good repair, over the Teezakhana Nullah. The broad road continued (occasionally broken) through a more open country with the Naga Hills on the right at no great distance. The Chipera River was crossed by the help of a party of Nágas, who are very expert in felling timber, and a raft was constructed for passing the baggage over the Tsokak, which could not be forded by elephants.

On the 20th of June appeared some further information, derived from Lieutenant Neufville, who, by means of some Khangtis (Khamtis), originally from the Bor Khangti country, had been enabled to add to his former account, that "The Bor Khangti country, before remarked, lies in a direction from this spot a little to the south of east on the other

side of the high snowy hills of the Brahmakund. These ranges he now finds extend back to a far greater depth than he had at first supposed, and he is assured to a far higher altitude than any of those now visible.* The Burrampooter or Lohit, accessible only as far as the reservoir of the Brahmakund (unless perhaps to the hill Meeshmees), takes its original rise very considerably to the eastward, issuing from the snow at one of the loftiest of the ranges; thence it falls a mere mountain rivulet to the brim of the Brahmakund, which receives also the tribute of three streams from the Meeshmee hills, called Juhjung, Tisseek, and Digaroo.† From the opposite side of the same mountain, which gives the primeval rise to the Burrampooter, the Khangtis state (as they had before stated to Lieutenant Burlton) "that the Irrawaddy takes its source, running south, intersecting their country and flowing to the Ava empire This theory of the sources of the streams is thought by far the most probable, and it agrees more with the general accounts and the geographical features of the country." A little to the northward of east the opening of the Brahmakund is another less defined dip in the lofty line of the Meeshmee hills, through which Lieutenant Neufville has received a route, accessible to the mountaineers, of twenty days to the country of the Lama.‡

It would be unjust to omit in these details notice of a service rendered to geography by Lieutenant Bedingfield when communication was opened with the Burmahs after the fall of Rungpur. From several compared accounts he compiled a map of the Kenduen River, from the latitude of Amarapura to its sources, which is no doubt very nearly correct in its general features, and also in many particulars. Subsequent accounts, derived from Singfos, have enabled us to improve on the central part and add more topographical detail respecting the time of rout eof the Burmahs; nor ought I to omit an account of a journey into Bhutan performed by a Persian under Mr. Scott's orders, and from which we learn principally that a route from Gohati to Mursing gaon, in a northerly direction, or a little inclining to east, crosses the Bhuruli River, which falls into the Bramaputra opposite Kaliabar. Mursing gaon is situated on the left bank of the Bhuruli. The information collected by him from respectable Towang people places that town three days farther north on the Bonash River, which joins the Brahmaputra at Goalpara.

The possession of the whole of Assam, by giving us access to so many points for inquiry on the north bank of the Bramaputra, appearing now so much in favour of an attempt to solve the geographical problem of the connexion which this river has with the Sanpo, I was detached from the Assam force by Colonel Blacker, and instructed to

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* To the north-east of Sadiya there are higher mountains than those visible from the station, but directly towards the sources of the Brahmaputra it does not appear that there are any higher.

† The only stream falling into the Kund, or near it, is the Deopani, a mountain hill. The Digaru falls into the Brahmaputra——miles west of the Kund; on the north bank the Mitee is the nearest, falling in from the south about half mile beyond The Tisseek and Juhjung I do not recognize

‡ Given in the 16th Vol of Researches: the number of days I suppose nearly correct, but I cannot recognize more than one of the names of the stages, *i.e.*, Tidong for Tiding river, "which might be reached in one day from the Kund by an active Meeshmee;" but the first cane bridge across the river is, I think, above the confluence of the Tiding, and in that case the Tiding would not require to be crossed in proceeding eastward. The route to the Lama country generally used is on the banks of the river.

act under the guidance and support of Mr Scott in the prosecution of this most interesting inquiry, and, for the purpose of consulting with that gentleman, was directed to proceed to Goalpara.

I received Colonel Blacker's instruction at Goalpara Mr. Scott had in the meantime neglected no opportunity of gathering information, but the Assamese proved fully as incurious as our subjects of Hindustan, and we found that even in directing our attention to the points best fitted for our first attempt we should receive scarcely any aid from the best informed amongst them. As a specimen of the style of the few traditions on the subject which they were found possessed of, I shall give an extract from one of their books furnished by Boga Damra Phokhend,* who, we were told, is rich in the possession of such lore.

Judging from this wild story as a specimen, it might be inferred that the Assamese account of the singular rise of the Dihong in 1735 is not well authenticated. Not only, however, have we the evidence of their histories for this fact, but sufficient proof exists in the great alterations in the state of the rivers which then occurred, as I have before noticed. The Abors and Miris ought to be in possession of all the facts relative to this occurrence, as they were the first observers of it, and the latter tribe having their villages on the east bank of the Dihong in the plains desolated by it: but they deny all knowledge of these remarkable circumstances, and indeed the Abors, when questioned about the elephant trappings (or shackles for binding elephants), as I believe the statement in history gives it, immediately accounted for the appearance (of the latter) by the resemblance to some of their own implements † The Abors gave a reason for the rise of the Dihong, but they did not speak confidently; they thought it was occasioned by the river having suddenly penetrated at a sharp turning, the earthy barrier opposed to it, or overturned a ledge of rocks. That this enormous body of water, having so large a fall in that part of its course southward through the Abor mountains, must exert an extraordinary force, cannot be doubted.

After some deliberation as to the route I should attempt, Mr. Scott recommended that I should try the Subanshiri before proceeding further eastward, and I started with a liberal supply of red cloth, beads, and such other articles as were likely to please the mountaineers. Having arrived at its mouth on the 28th November, I commenced my survey on the following day, but I was disappointed to find my further progress impeded on the sixth day by rapids, occasioned by the accumulation of round stones brought down from the hills, where, from its mouth, I had got but twenty-two miles latitude to the north.

Some of the Chiefs of an Abor tribe had arrived at this time to make their annual collections from the district north of the Buri Lohit. They claim the whole of those plains as their domain; but whether this claim is the origin of their exactions, or whether the imbecile government of Assam had allowed to grow into a confirmed custom an evil which they could not counteract, does not appear. However,

* Boga Damra, white calf, a jocular name given here by the common people; his real name I do not recollect.

† The writer in the 16th Vol. Asiatic Researches, appears to consider this tradition as some authority

from the Bhuruli to the banks of the Dihong, the whole of the hill tribes pretend to similar rights, and have never been interfered with when at the accustomed season they have descended from their strongholds and peaceably taken their dues from each separate dwelling.

I had an interview with Taling Gam, the most powerful of these Abor Miris, and my presents of rum and cloth wrought so well with him, that I entertained hopes of starting for his village in his company, and had arranged to move off in canoes, to have the advantage of water conveyance for my provisions the remaining navigable portion of the river, which is said to be but three days.

My inquiries had not elicited any information to warrant the expectation of a successful result from this trip, as it appeared that the few articles of Thibetan manufacture found amongst this people were acquired by traffic with tribes more to the eastward. They would not acknowledge any acquaintance with the countries to the north, but described them as an uninhabited wild tract of hill and jungle. To their north-west, however, they place the Onka Miris, whose country, they say, is a level table land, and they are of opinion that these come in contact with the Bhotiyas. I thought that by gaining a footing in the first villages in the hills, I might either induce the people to throw off this reserve, if my suspicions of their concealing their knowledge were correct, or perhaps advance sufficiently far towards the north to make more effectual inquiries. I was disappointed through the interference of the Assamese of the Sonari villages, who anticipated some unknown evil from our communication with their hill neighbours, and this friendly Chieftain positively refused to accompany me, or to let any of his people guide me, till he should have returned and consulted his people.

Of the Subanshiri, they could only tell me that it is divided above into three branches It is called by them Kamla, and the principal branch rises in the north or north-west. Snow, which I had seen lying on the mountain in a northerly direction, they told me was fifteen days' journey from their villages, and added that in the north-east they could perceive it hanging on the mountains in great quantity throughout the year. The Miris bring down to exchange with the lowlanders ginger, pepper, manjit (madder), and wax. The Abors of Sueng Meng and Dohar Doowars, more eastward, have also copper vessels, straight swords, and elephants' teeth.

The Subanshiri river is scarcely inferior to the Ganges at Allahabad in December. I found the discharge at its mouth 16,000 cubic feet per second, and up to the hills its tributary streams are few and of little consequence. I think there is no doubt of its being the Omchu of Du Halde and Rennell. Its low banks are covered with tree jungle, and are subject to inundation; there are very few villages visible from the river, but inland, on both sides, the country is better cultivated and more populous than other parts of Upper Assam, with the exception of Jurhath and Char Dwar.

It had been agreed with Mr. Scott that in the event of my meeting with no success here, I should go on to the Dihong and Dibong; and if Captain Bedford had not already explored those rivers as far as practicable, that I should make my attempt there.

My own belief, founded on the reports of the Miris, now on the Subanshiri, who had emigrated from the banks of those rivers, was that neither would be found navigable, and I was prepared to move overland wherever I could find admittance. The Miris did not pretend to any certain knowledge of the origin of the Dihong, and they seemed to think the notions current amongst their tribe and the Assamese as little worthy my attention. They informed me that a tradition prevails with the Abors of the Subanshiri that their hunters once, travelling in quest of game, went much further towards the north than usual, and that they arrived at the banks of a noble and rapid river separating their wild hills from cultivated spreading plains, whence the lowing of oxen was distinctly audible. Another singular account they mentioned of the Dihong Abors, that the Dihong is an anastomosing branch of a river of great magnitude, called Sri Lohit, which also throws off the Brahmaputra and passes into unknown regions to the eastward. The Abors are supposed to see this Sri Lohit, and on the opposite bank numbers of people of a strange tribe are perceived coming down to the ghât to bathe, but it is too rapid and too broad to be crossed. Another tale is that the Sonaris, not finding the sand equally productive as usual in their old washing haunts, continued their way in a small canoe up the river, renewing their search for gold continually, but in vain, but that they suddenly arrived in a populous country, the manners and appearance of the inhabitants of which were strange to them; that on mentioning what had brought them so far from their houses, they were instantly rewarded for their toil by a large gift of the precious ore, and sent back delighted.

The Assamese are of opinion that the families of a Bor Gohayn, who had been sent for under suspicious circumstances by the reigning Raja, took refuge in the Kalita country; but they seem to want authority for the opinion, and at all events it is extremely doubtful whether any intercourse was kept up afterwards I hesitate to express this opinion, because an opposite statement has been made. My grounds for it are that when perusing the Assamese history, I did not meet with a satisfactory account of what became of them. My recollection is that "the sons and family of the Gohayn fled up the Dihong," and the present very respectable Bor Gohayn of Assam could not give me better authority than mere tradition for the additional circumstances of their finding refuge in the Kalita country and after intercourse with their friends in Assam

On my arrival at Sadiya I found that Captain Bedford had already proceeded up both the Dihong and Dibong, as far as he was permitted by the mountaineers, and I had great reason to fear that the same obstacles which he had experienced would also interfere with my progress; but being provided with abundance of cloth, salt, and various articles in request amongst them, besides having the means of taking with me a sufficient guard to insure personal safety, an advantage which Captain Bedford wanted; moreover, having letters addressed in the Assamese language to the Abors given me by the Junior Commissioner, and Miri interpreters, who were accustomed to intercourse with them, I did not hesitate to make the trial.

As Captain Bedford's journey of this river was anterior to mine, so his account, extracts of which were published in the *Government Gazette* of 2nd February, deserves a preference. I shall therefore endeavour from these extracts to convey the best idea I can of this most interesting river.

18*th November*.—On the first day after leaving the Brahmaputra Captain Bedford was struck with the placid and mild character of the river, expecting as he did, from all accounts of the utter impossibility of navigating it, to find it abounding in rocks, and with a violent current. Sands were as frequent as in the Brahmaputra, and the jungle similar; that is, grass covers the islands and grounds formed by alluvial deposits, while the forests clothe the banks of older date. Deer were numerous in the grass jungles.

19*th November*.—The second day no material obstacle was encountered; however stone beds were found to be taking place of sands, and several rapids were passed. The hills appeared near at hand, and in them a remarkable break, which was afterwards found to be, as conjectured, the channel of the river.

20*th November*.—The third day the rapids were more numerous, and more troublesome, but on the fourth (21st of November) they obstructed progress materially. Wherever encountered, the people were obliged to get out of the canoes, both to lighten them and to assist with their strength in pushing them against the currents. The direction of the river, hitherto nearly N. and S., is suddenly from the N. W. Deer and buffaloes were seen in numbers, as well as the large water-fowl, called keewaree. Musk beetles were very annoying from the intolerable odour communicated by contact with them. The hills were now so near, that trees and the colours of the foliage were plainly distinguishable on the nearer ranges as well as the patches cleared for cultivation, but no habitation was yet seen.

22*nd November*.—After tolerable progress, Captain Bedford arrived in the evening near Pasial, an Abor village, which is half a day's journey inland from the river, on the right bank. This was the limit of his excursion, as on various pretences the Abors of that place opposed his further progress. One plea urged was that any one having met them on friendly terms, would no doubt be very ill received by the Abors higher up, with whom they were at enmity. It was therefore necessary to return after a stay of two days, and with such information as was to be obtained from the natives, who, though obstinate on the score of a further advance, and troublesome, from their rude habits and childish curiosity, were on the whole amicable and communicative.

The hills on the right bank belong to the Pasial and Mayong Abors, and those on the left to the Padoo, Siboo and Meeboo, and Goliwar Abors.

The Pasial Abors were armed respectably enough; every man had a bow and quiver of arrows, part of the latter of which were poisoned.* They also carry light spears, or the sharp heavy sword (dâô)

* They kill buffaloes with poisoned arrows; they track the beast which they have successfully wounded, knowing that he will not move far before the fatal effects of their deadly poison will become sensible. Within half an hour the noble beast staggers and falls.

of the Singfos. The Abors are not particular in their diet, and eat the flesh of the elephant, rhinoceros, hog, buffalo, kid, and deer, as well as ducks and fowls, but they expressed an abhorrence of feeders on beef They exhibited also a marked predilection for brandy, although some of them pretended to give a preference to a fermented liquor prepared by themselves. Salt, cloth, and tobacco, were in great request amongst them.

The dress of the Abors consists principally of a choonga (Assamese name for dhoti) made of the bark of the uddal tree. It answers the double purpose of a carpet to sit upon and of a covering. It is tied round the loins and hangs down behind in loose strips, about fifteen inches long, like a white bushy beard. It serves also as a pillow at night. The rest of their dress is apparently matter of individual taste; beads round the neck are not uncommon. Some wore plain basket caps, some had the cane caps partly covered with skins, and others wore them ornamented with stained hair, like our helmets, and resembling the head-dresses of the Singfos.* Almost every man had some article of wollen dress, varying from a rudely made blanket waistcoat to a comfortably and tolerably well-shaped cloak. One of these, of a figured pattern, was made with sleeves; it was said to come from the country of the Bor Abors. The texture was good, though coarse, as was that of a red cloak worn by the chief of the village

The Abors seem to have been in the habit of levying contributions on their low-land and less martial neighbours of Assam, and to have resented any irregularity in their payment by predatory incursions, carrying off the people prisoners. Several Assamese captives were found amongst the Abors of Pasial, some of whom had been so long amongst them as to have become completely reconciled to their condition.

Captain Bedford's account of his voyage up the Dibong, which followed, is the only one we have of that river; and as it was also the next excursion in order of time, I continue the extracts from it, as published in the Appendix to Wilson's History of the Burmese War:—

"On the 4th of December Captain Bedford entered the mouth of the Dibong; the water was beautifully clear, running in a bottom of sand and stones. On the 5th a shallow, or bar, was crossed, above which the stream was much obstructed by the trunks of trees brought down by the current. The river continued deep, and although several rapids were encountered, they were passed without much trouble. Numerous traces of buffaloes, deer, and leopards, were observed, and also of elephants, which last had not been seen along the Dibong, nor on one of its feeders, the Lalee. Amongst the trees on the banks were several of which the wood is serviceable in the construction of houses and boats, as the sau and soleana. The demuru yields a bark which is eaten by the Assamese with pawn.

On the 6th, at 11 A.M., the most formidable rapid that had been met with was passed with much difficulty, and on the following day a shallow, extending across the river, over which the boats were forced.

* The beak of the buceros (Nepalensis) is a favorite and striking ornament of their caps This, on the top in front and the red chowry tail flowing down behind, gives very much the appearance of a helmet

On the 8th the part of the river reached was wide, and separated into many narrow and rapid streams. In the forenoon the mouth of the Bhanga Nadi was passed, so named by the fishermen, from an idea that it is a branch of the Dibong, which forces its way through the forest; but according to other information it is a distinct stream, flowing from the hills. It was not navigable even for canoes, but the mouth was one hundred and fifty yards broad; and if it rises from a distinct source in the mountains, it must bring down a considerable body of water in the rainy season.

The progress of the survey was suspended for the greater part of the 9th by an accident to one of the canoes, which was split from stem to stern It was repaired, however, by the fishermen in a singular manner. Having collected some of the fresh bark of the simul tree, about half an inch thick, and tolerably strong, they fastened this to the bottom of the dingee with bamboo pins about an inch and a quarter long, and filled up the crevices with cloth, so as to keep out the water, and this slight apparatus succeeded in rendering the dingee almost as serviceable as before.

On the 10th the river, although much intersected with forest, continued still to widen. It appears rather extraordinary that a stream, the mouth of which is scarcely navigable, should have thus continued to improve in practicability, and that it should have presented more than one branch larger than the undivided river at its *débouché*. The difficulty is to conceive what becomes of the surplus water, unless it be absorbed partly in the sandy soil over which it flows, or stagnates in the hollows of the deepest portions of the bed. It seems not improbable, however, that in the rains, at least, it communicates in the upper part of its course with the Dihong, and that part of its water is carried off by that channel. On Captain Bedford's voyage up that river, he noticed, eight miles from its mouth, a wide opening in the forest on the left bank, through which a stream in the rainy season probably comes either from the hills or from the Dibong. Along this day's route a number of otter were observed; buffaloes, and deer, and wild ducks, were numerous. The cry of the hooloo, or small, black, long-armed ape, was constantly heard, and the print of a tiger's footsteps were noticed. Some of the people declared having seen the animal.

On the following days the division of the river into numerous channels, and the occurrence of many shallows and rapids, rendered the advance very inconsiderable. On the afternoon of the 12th the river presented three branches, two of which were found impracticable. In order to enter the third, which appeared to be the main stream, it was necessary to clear away a number of large blocks of stone and employ all hands to force each boat singly over the rapids, by which means an advance of about half a mile was effected in about two hours. In the course of this day's navigation the action of mountain torrents on the forests skirting the banks was strikingly illustrated. Besides the numerous water-courses tracked through the jungle, small clumps of trees were observable, growing upon isolated masses of rock, which had been detached by the passage of a torrent from the circumjacent surface. The sub-division of a river near the hills and consequent destruction of the forest, seems the natural effect of the accumulation of

the mountain *débris*, which, choking the beds of the torrents, forces them to seek new channels, and spreads them annually in fresh directions through the woods.

The progress on the 13th was equally tedious and laborious, and two miles and a half only were made with the greatest exertions. About noon direct advance was stopped by an impassable rapid, and the course diverged through a channel to the left, which led again to the stream above the fall. The banks of the river began here to contract, and the hills were no great distance. Foot tracks of men and animals were seen, and smoke observed amongst the forests, but hitherto no human dwelling had been seen, and none but a few stragglers occasionally encountered. On the 14th the width of the river was reduced to between twenty and thirty yards, and as it was not above knee-deep, it appeared not unlikely to be near the head of this branch; but an advance for the purpose of ascertaining the fact was disappointed by the appearance of the Meeshmees, who, showing themselves unfriendly to the further prosecution of the survey, Captain Bedford thought it expedient to return. There are five villages of these people under the first range of hills, extending nearly south-west towards Pasial on the Dihong; Zillee and Anundeea containing from thirty to forty families, Maboom containing ten, Alonga twenty, and Chunda twelve, making a total of eighty families, or about five hundred persons of all ages. They are at variance with the Abors on the Dihong, and also with the Meeshmees on the left bank of the Dibong. A party of these people made their appearance on the evening of the 14th, occupying the high bank which commanded the passage of the river; and upon opening a communication with them, it appeared that they were the precursors of the Gaum, or head man of Zillee, for whose arrival, as well as that of other Chiefs, it was found necessary to halt. The people evinced more apprehension than hostility, and suffered the land operations of the survey to proceed without interruption.

The people collected on this occasion were variously attired; some of them, like the Abors, were dressed in skins, but the most common dress was a coarse cotton cloth. No woollen garments were seen; many wore rings below the knee. Their ears were pierced with pieces of metal or wood, and some of them wore semi-circular caps, ribbed with cane. They were armed with daôs and bows and arrows; the latter are poisoned with the extract of some root. The Meeshmees and Abors eat together and acknowledge a common origin. They profess to worship at a different shrine, which, the former assert, is at a considerable distance. The Dibong is said to be divided on its issue from the hills into four branches, but above them is a deep and even stream, occasionally intersected by rocks. The source is described to be remote, but none of the villagers could give any account of it, nor of the general course of the stream, from personal observation, as they seldom leave the immediate vicinage of their native villages. The nearest village to the river was Zillee, about nine hours' march, from which Maboom was half a day's journey distance. The undivided course of the stream, above a small hill, a short way above the spot where Captain Bedford had moored, and round which the Dibong winds into the low country, was ascertained by actual observation.

In reply to Captain Bedford's expressed wish to proceed, the Meeshmees, who gradually increased in numbers, coming in from the different villages, insisted on his waiting the arrival of the Gaum, or chief of Alonga, to whom, the interpreter pretended, the others looked as their head. While thus delayed, bees' wax, honey, rice, and ginger, were brought for barter; but it did not appear that the Meeshmees were sportsmen like the Abors, and no game was procurable. According to their own assertions, the Meeshmees of the left bank are much addicted to the chase, especially those of Buhbajeea, whom they describe also as a fierce race of cannibals. The Zillee Meeshmees sometimes kill elephants with poisoned arrows, and after cutting out the wounded part eat the flesh of the animal.

On the afternoon of the 17th the Gaum of Anundeea made his appearance, by far the most respectable looking of his tribe; those of Zillee and a village called Atooma had previously arrived. In the conference that ensued, the Chiefs endeavoured to dissuade a further advance, chiefly on the plea of danger from the rapids and the unfriendly disposition of other tribes; but they promised to offer no obstruction. On the following day accordingly the route was resumed, when a messenger announced the arrival of the Gaums of Maboom and Alonga, for whom it was necessary to halt. In the interview with them fresh difficulties were started; and as there appeared to be some serious intention of detaining Captain Bedford where he was as a hostage for some of the people carried off prisoners by the Sadiya Gohayn, he thought it expedient to retrace his steps, and accordingly set out on his return on the evening of the 18th. The course down the stream was rapid and disastrous, some of the boats being wrecked in the falls. On the morning of the 19th a small stream was passed, called the Sitang Nadi, which appears to be a diverging branch of the Bhanga Nadi, and the last point where that joins the Dibong. On the afternoon the mouth of the Dikrong was reached, and a survey of the lower part of its course commenced. It is a very winding stream, about fifty yards wide near its junction with the Dibong, which is about eight miles above the mouth of the latter. It flows through a dense forest, and its water is thick and muddy.

On the 20th the voyage was prosecuted up the Dikrong, or Garmura, as it is termed by the Khamtis, above Kamjan, on the left bank, half a day's journey overland to Sadiya. The water was much more clear, and ran in a sandy bottom. The current and depth of water in these tributary streams are much affected by the contents of the main stream, the Bhramapootra, and when that has received any considerable accession to its level, the banks of the smaller feeders are overflowed. The name Garmura is more properly applied to a small stream that falls into the Dikrong from a jheel near Sadiya. Above this the river is divided into two small branches by an island, near which are the remains of a village and bridge, and a pathway, opposite to the latter, leads to Buhbajeea.

After passing the island on the 21st, the Dikrong became too shallow for boats of any burthen, and much obstructed with dead trees. The direction was northerly, and glimpses of the hills were occasionally gained. A few inconsiderable falls occurred, and the current of the

river was rather stronger than it had previously been found. The voyage was continued up the river till the afternoon of the 22nd, when it became too shallow for the canoes to proceed. Some further distance was explored in a slight fisherman's boat, but the progress was inconsiderable, the water not being ankle-deep; Captain Bedford therefore returned to the Dibong. The Dikrong contains several kinds of fish of good quality, and in the forests along its borders are found yams, superior to most of those cultivated, and several other esculent roots. The orange also grows wild. The fruit is acid, but not disagreeable, and the pulp is of a pale yellow, like that of the lime. Amongst the trees of the forest is one called laroobunda, of which the bark is used to dye cloth and nets of a brownish red tinge; the wood is also used for making canoes. The Dikrong was supposed to be connected with the Koondil, which is not the case. Gold dust has been also, it is said, found in the sand, which does not seem to have been the case in this voyage.

The 24th and 25th of December were spent in examining the eastern branches of the Dibong as far as practicable, and early on the morning of the 26th the survey was terminated at the mouth of the river."

To Captain Bedford's account of the Dihong I can add little; but as the mode of travelling has not been clearly explained, I should endeavour to describe it. I took with me ten Gorkhas of the Champaran Light Infantry Corps, and embarked with fifteen days' provisions and my stock of presents in several canoes, each made of a single tree, and the largest capable of carrying ten men in smooth water. The more convenient size for easy management in the rapids is a canoe fit to carry six, which is perhaps a safer boat also than a larger. I did not adopt Captain Bedford's plan of making two fast together as a raft, and consequently, though through the awkwardness of the sipahis a boat was occasionally overturned, I did not experience any very inconvenient losses. All those who could not aid effectually in managing the boats, were made to keep the shore; but even then their help was called for when engaged in a rapid, as the exertions of the boatmen were hardly sufficient to overcome the resistance of the stream. On these occasions the smallest canoes, manned by two expert fishermen, are pushed through with very little delay, the larger boats drawn up into still water, and forces are joined for extricating one at a time. At a rapid the form of the bottom is always a very gentle slope on one side, deepening gradually towards the other, where it would be impossible to stop the force of the current. The canoe is run aground on the shallow side, and is dragged up sometimes supported by the water, and sometimes its weight wholly resting on the boulders or rounded stones.

I recollect but one exception, where, for the space of four hundred or five hundred yards, the depth appears equal in the whole width, and here the major part of the river, collected in one stream, descends the declivity at the rate of at least ten miles an hour.

It is in coming down the rapids that skill on the part of the conductor is requisite. His object is generally to bring his boat to that point sufficiently remote from the shallower side, to secure a sufficient depth of water to avoid touching; but he is almost equally afraid of the violence of the current, and of its agitated state on the other.

It is a moment of intense interest, when silence prevailing in the boat, no exertion is made but by the steersman and his principal coadjutor at the head. They, too, sit almost motionless, yet forming their judgment; while they have a perfect command over her, in the calm smooth stream above, they carefully guide her to the shooting place. The water is clear as crystal, and the large round blocks at the bottom, above which she glides with the velocity of lightning, seemed removed but an inch or two from the surface, threatening our frail bark with instant destruction. In the case of any accident happening, good swimming would avail but little.

My shelter at night was such a small pal tent as could be stowed in the canoe, and the men either slept without or collected sufficient grass and reeds to build themselves a slight protection from the dew r rain.

I did not note anything very remarkable in my passage up, nless it be the state of the left bank. About six miles below, where he river emerges from the hills, its direction is suddenly changed rom E. to S.S.W., and from that corner the forest marking the ncient bank recedes from the edge; whence, lower down, it is een at a considerable distance. It returns again to the bank of the ver, ten miles below the bend. Within the extent thus marked by semi-circle of trees, the ground is high,—higher by several feet than e river now rises in the highest floods, but it is evidently an alluvial posit, being almost entirely sand. Within it there is one insulated tch of tree forest. The Miris declare that the great flood left it in this ate; their villages, which were utterly destroyed, were situated ithin this same space, and certainly the appearance I have described highly corroborative of their assertion. I halted at Shigaru Ghat, eposite to Captain Bedford's old mooring place.

The Menbu people had notice of my arrival, and I soon saw two or three of their Chiefs, accompanied by another, who was said to have rank among the Bor Abors.* They seemed to be averse to it, yet gave heir consent to guide me to their villages, and I felt confident of being able to start with them, when the Pasu Abors made their appearance rom the opposite bank, renewed the business of haranguing, and after a long debate turned the tables against me. My Menbu and Bor Abor friends now insisted that till we restored the Miris to their former places, at the mouth of the Dibong, they could not, and would not, venture to introduce us among their tribes. I was thoroughly convinced of the truth of my accounts of the impossibility of navigating the river more than one or two days' journey within the hills, and thought it would be folly even to attempt this, with the small guard I had, against the wishes of the Abors: it might be the means of defeating all future attempts.

I was now some time inactive at Sadiya, doubtful whether it were not better to return to Subanshiri, even with the poor prospect I had of success there.

In the south-east quarter Captain Bedford was present, with the Rungpur Light Infantry, to pursue his researches wherever practicable.

* Abor is an Assamese word; they call themselves Padam. "A" signifies privation, and "bor" the contraction for a verb, signifying to submit to, or become tributary. Thus there are Nagas and Abor Nagas—*i. e.*, independent Nagas. "Bŏr" is bara, 'great.'

I had communicated with him, and found that he considered me a interfering in some degree with his researches; and as he expected to return immediately, I thought I was obliged to accede to his request that I would leave the eastern branch of the Lohit, the Brahmaputra, and the far-famed Kund for his investigation.

Amongst other visitors who were attracted to Sadiya by the good reports which began to be spread of the English character, was the Luri Gohayn, brother of the Sadiya Chief. He had taken alarm on Lieutenant Burlton's first visit, and fled from his flourishing villages in the neighbourhood of Sadiya to take refuge in the wild jungles below the eastern hills, from the anticipated ill-treatment of the Europeans. I found this man more communicative and better informed than the natives with whom I had had intercourse, and I soon arranged a plan with him for visiting his village with a view of learning from the neighbouring Meeshmees something more definite about the Lan country,—or, in sport, to extend the field of our knowledge and tu to account any new opportunity that might offer.

In this excursion I was accompanied by Lieutenant Burlton. H had on a former trip reached Sonpura, about twelve miles east Sadiya, where he had found an effectual bar to his further progress i large boats in the shallows and rapids.

In the following passage, which appeared in an extract publish in the *Government Gazette* of the 21st September 1826, from Capta Bedford's *Journal of a Voyage up the Brahmaputra*, the Editor, a perhaps the public, seem to have formed notions of this river altogether correct:—

"The Brahmaputra, although of considerable breadth and dep in some places, is hence constantly broken by rocks, separated in different small branches by islands of various extent, and traversed abrupt and numerous falls." The nearest hills to Sadiya by the cour of the river are upwards of forty miles distant, whether those near the Kund or those on the Digaru, a principal tributary on the north bank and in this extent the river does not intersect any rocky strata, but t the distance of thirty to thirty-five miles from the first ranges the torrent of the rainy season bring down an immense and yearly accumulatin collection of boulders and round pebbles of every size, which, blocking up the river, are the causes of its remarkable feature of separation into numerous and diverging channels, and of the difficulties of navigating it. Many of the stone beds have been so long permanent, that they are not only covered with grass jungle, but have a few trees growing on them. The extreme banks, both of the north and south, are clothed with a dense tree jungle, which is rendered almost impervious by rank underwood. The general direction of the stream is from east north-east to west south-west.

The rapids are very numerous; they are invariably situated where a large deposit of stones encroaches on the river. The most formidable one encountered by us was that at the mouth of the Suhatu, a branch which separates from the main river eight miles below the Kund, forming an island of about fourteen miles in length. The fall at any single rapid seldom equals five feet, which is carried off in a distance of from fifty to two hundred yards. The violence of the current at the prin

cipal channel of the Suhatu Mukh was such that we could not attempt the direct passage, but passed by a circuitous route across the main river, with the sacrifice of much time, to a small channel on the eastern side.

The Karam, up which our course lay, falls into the Suhatu nearly four miles above its mouth. Here, though very much disinclined to part with our boats, we were convinced of the necessity of leaving some of them; and even with such of the smaller as we retained, it proved difficult to advance up the minor stream. It was often found necessary to open a passage up a shallow by removing stones from the bottom. Our route, while the boats remained with us, was generally through the jungles on the bank; but such a survey as under these circumstances I could make, I did; estimating the distance according to time, and taking what bearings the closeness of the jungles permitted. A perambulator would be battered to pieces, and the objection to a chain would be the necessity of wading across every two or three hundred yards, and the want of open ground which frequently occurs. The only sign of population that we saw on our journey were parties of priests (Khamti) moving from one village in the jungle to another. We were obliged to relinquish our boats entirely where the Karam, being formed of two branches, has scarce any water in the dry season in places where it is choked by a collection of stones. We found the Siri Gohayn's village, of ten or twelve houses only, and their cultivation scarcely equalling their need. It was at the base of a low hill, which is attached to others rising in height. Those on the opposite bank of the river appeared not more than ten miles distant, and on the angle a little east of north we were assured that the Kund was situated. All that we had added to our stock of knowledge was the certainty of the Brahmaputra leaving the hills, where its exit had been pointed out from a distance, and by passing in an easterly direction, south of the great line of snowy peaks, we had ascertained that there is no material break in them; but the weather would not permit the contemplation of the splendid scene which is opened in the cloudless skies of the winter months.

We learned that the Lama country, on the banks of the Brahmaputra, was but fifteen days' distant, and the upper part of the Irrawaddy (whence the Khamtis emigrated to this side) about the same; but our provisions were nearly exhausted, and we saw that we were not likely to procure any supply here.

We saw several Meeshmees, wild-looking but inoffensive (rather dirty) people. The dress of the labouring men being as scanty as that occasionally used by Bengalee boat-men, and perhaps not quite so decent, scarcely deserves that name. The richer have coats of Thibetan coarse woollens, generally stained of a deep red, and sometimes ornamented with white spots, which are preserved from the action of the dye by tying. The most remarkable article of their equipment is the ear-ring, which is nearly an inch in diameter, made of thin silver plate; the lobes of the ears having been gradually stretched and enlarged from the age of childhood to receive this singular ornament. A pipe, either rudely made of bamboo or furnished with a brass bowl, imported from China, through the intervention of the Lamas, is never out of

their mouths, and women and children, of four or five years of age, are equal partakers of this luxury. The men are generally armed with a spear or straight sword.

On our return to Sadiya I found Captain Bedford ready to depart on his visit to the Kund. Affairs with the Abors were precisely *in statu quo*, and the enmity between the Khamtis and northern Meeshmees rendered the Dibong unsafe. I resolved therefore to return to the Luri Gohayn's village, and thence endeavour to push on towards the east and south and visit the Irrawaddy.

On my second visit, and proposition actually to set out in an adventure to the Bor Khamti country, which had been talked of before, when we were at a loss for provisions, as perfectly feasible, the Luri Gohayn and his people informed me of various obstacles which had not yet been alluded to. The snow on the high range of mountains to be surmounted in the route could not be passed before the month of April or May (and there was truth in this objection).; the country was not prepared for such a trip ; very great risk would be run by venturing amongst the Singfos, who were removed from the sphere of our influence, or rather from that proximity to our force which should inclin them to dread us.

Taeen Meeshmees, from two days' journey beyond the Kund, ha arrived, and I considered my trouble as partly rewarded by the information derived from them. Primson and Ghalum, the two Chiefs, wh afterwards accompanied me in my excursion up the river, communicate freely what they knew ; and the former enabled me to lay down th course of the river as far as the Lama country. I also undertook a excursion to the village of the latter.

On setting out, we continued through the same heavy tree jungl as we had passed through from the Karam, and, skirting the base of the low hill in a north-east direction, we crossed the Laih under the foot of a higher range. A path can be traced, but is evidently little frequented. Turning more east we ascended a considerable height up a very steep and rugged path, and arriving at a small patch of cleared ground, where the trees had been felled and the underwood burnt preparatory to cultivation, we turned round on the most splendid view I had ever beheld. The Brahmaputra was visible at no great distance on the right, emerging from a long narrow chasm in the hills. On its northern banks the low hills, the tops of which had been visible from Chala, were seen running along its edge ; thence stretching away to the right, and varying in size and character from the mere wooded ridge to the towering naked peak resplendent in its clothing of snow and glittering in the sun-beams, until they gave place to spreading plains.

Our host for the night was the Chief of Thethong, of which village we saw but two huts, and imagination can scarce picture a situation more wild than they were placed in. The slope of the hill where they were built was full thirty degrees ; the huts were of great length, and about twelve feet broad ; the beams of the floor resting on one side on the hill's face, and on the other upon stakes driven into the ground below. The roof is of the lightest materials, in order that the smoke may have free egress, and it hangs down, projecting on each side to near the floor, to give protection against the wind. Within, on one

side, rows of bamboos extend horizontally, the entire length laden with the blackened skulls of all the animals on which the owner had, in the course of his life, feasted his friends. Cross fences of bamboo-mat divide it into small apartments, in each of which are one or more hearths glowing with burning faggots. Both house and inmates were black with dirt and smoke. Outside the door it is but necessary to turn the back on the hut to suppose that we are far removed from the habitation of men, in the depths of some wild forest—so little does the immediate vicinity of the dwelling display any sort of care.

In the evening a storm of wind and rain came on, and the thunder rolled in awful peals, echoed by the surrounding walls of mountain. On the morrow heavy and continued showers forbad exit from the house, and on the third day we were in the same way involuntary prisoners. I was assured that it would be necessary to wait some time after the cessation of these heavy rains before the rivulets between us and the Tain hills could possibly be crossed, and I was also reminded that if they should continue we should very soon find the Laih so swollen as not to admit of our fording it on our return; and as to procuring provisions, however hospitable our host seemed, I found that he watched his very slender store with great and jealous vigilance. The poor fellow indeed could have ill afforded to feed my people for one lay. Under these circumstances I felt well pleased that some intermission of the weather permitted me to regain my more comfortable iabitation at Chali on the fourth day. Here again I was detained by he state of the Karam, which could not be forded.

I shall hereafter have occasion to allude to the opportunities I have had of acquiring a knowledge of the rivers between Assam and China. I will therefore in this place merely mention that one of the higher class of Khamtis present had been a resident at Yunan for a period of eight or nine years. He gave me an account of the stages, rivers, and cities, agreeing closely with the account given to Dr. Buchanan by the Bhammo Governor. He did not go to Santafou, but leaving Bhammo he went in three days to Mungwan, on the east bank of the Namiun; thence in five days he reached a larger town called Mungti, and thence, between that place and Mangmen,* he crossed the Namkho, which he describes as equal in size to the Irrawaddy river. The Namkho, he says, divides a Sham province from China proper.

These are most probably the same places with Buchanan's Mowun, Maintu, and Momieen. However either the doctor's informant was mistaken in the Chinese names, or my friend had forgotten the positions of the towns relatively to the river (Namkho). I would not venture to hint the possibility of the former (which, by the bye, may have occurred in copying), had not a Chinese from Yunan, who was some time with me, called Mungtí Feng ye chou, which would make my friend the Sham perfectly correct. I must add that till I came down to Calcutta I never had any opportunity of seeing anything of Dr. Buchanan's information. The Namkho, it is scarcely necessary to add, is evidently the Nou Kyang. I cannot quit the subject without expressing my admiration of Mr. Klaproth's boldness in turning all the water of the Sampo into the Bhammo river, concerning which we

* Mang in the Sham or Khamti means country or town.

can so easily here consult sufficient authority. Mungyah, my Burman attendant, instantly answered to my question about its size, that it is equal to the Dikho, one of the rivulets of Assam.

My return by water was very rapid. The first day I reached the Suhatu; the second, starting after breakfast, and halting some time to take bearings at three places on the way, I reached Sadiya in the afternoon, having performed upwards of thirty miles that day. The only incident I have to mention, and that only interesting as conveying a further idea of the nature of the rapid, is my descent of that at Suhatu Mukh, where there are three separate channels As the river had risen considerably, I expected to find the declivity in the principal channel, which is not interrupted by any shallow, less than when I passed up, and my boatmen readily consented to shoot it. Its agitated appearance, however, when we arrived near the brink, induced them to change their course for the middle channel, which is interrupted and crooked. The first time we struck I perceived a crack in the bottom, under my feet, at least a cubit long, and this visibly opened every shock we received; and indeed the whole descent was a succession of such shocks, so that with the water received by the leak, and that by the waves washing over, we were obliged to stop some time to bail out and lighten our canoe.

Captain Bedford's account of his voyage was noticed in the *Government Gazette* of September 21, 1826, and the extract then given has been reprinted in Wilson's *Documents illustrative of the Burmese War*, to which I refer for a very interesting narrative. I propose to give here an abstract of the geographical results:—

"On the 10th March the course pursued left the main stream and proceeded up the Suhatu, a detached branch on the "left" bank of the Brahmaputra, and, like that, intersected by rapids and endlessly subdivided by islets 'formed of accumulations of boulders.' No signs of life were observable in this part of the journey, and although the banks were covered with thick forests, few birds or beasts disturbed their solitude. The Suhatu forms with the Brahmaputra or Bor Lohit an extensive island, the greater part of which is impenetrable forest; but there is one village in it of some extent, named Chata, inhabited by Meeshmees, who are of more peaceable habits than the mountain tribe (on the Dibong) of the same appellation. After a tedious voyage of eighteen days, during which nearly forty rapids were passed, the course returned, on the 28th of March, to the Bor Lohit or Brahmaputra. The Suhatu opens above a rapid in the main stream, which is pronounced by the natives impracticable, and it has every appearance of being so. And at this point the river, now confined to a single branch, takes a northerly direction and passes under the first range of hills. It runs in one part close below a perpendicular cliff of this range from sixty to eighty yards high, and covered from base to summit with soil and forest. The current at this point is strong, and its volume considerable; large rocks (stones) project from four to six feet above the current, which have evidently been rolled down from a distance, as the hills near at hand, from two hundred and fifty to four hundred feet high, are composed of earth and small stones. The banks are everywhere clothed with forest, in which the Dhak or Kinsuka (*Butea Frondosa*) is conspicuous. The left bank of the river, below

where it issues from the hills, is composed of loose granite blocks, occasionally resting on a partially decomposed rock; the strata are in some places horizontal, but in others they are much broken, as if undermined and fallen into the stream. In a dry stone bed was observed a large detached block, twenty-five feet long, eighteen high, and nearly the same breadth. It is difficult to conceive by what means so ponderous a body could have been precipitated into its present position. There are several other large rocks immediately below where the Lohit issues from the hills, by which it is separated into several small channels; but at (above) the point where these unite, its general breadth is two hundred feet, and it flows with great force and volume. The course of the river behind the first range is concealed from view by a projecting rock jutting into the river, beneath which it rushes, as from a fall, with much foam and noise. Behind this the river is said to be free from rapids, and to flow more quietly. The river is also said to change its course behind the first range, and to flow from the south-east under some small hills, which a higher range appears with the snowy mountains in the distance.

"After some ineffectual attempts to open a passage to the supposed head of the river, the Deo Pani, or Brahmakund, the divine water, or well of Brahma, which it was known was not remote, and after some unsuccessful efforts to reach the villages, the smoke of which was perceptible on the neighbouring hills, a communication was at last effected with the Meeshmees of Dilli,* a village of about a day's journey from the left bank, as well as with the Gaum, or Chief of the village near the Brahmakund, in whose company a visit was paid to the reservoir on the 4th of April. This celebrated reservoir is on the left bank of the river; it is formed by a projecting rock, which runs up the river nearly parallel to the bank and forms a good-sized pool that receives two or three small rills from the hills immediately above it. When seen from the land side, by which it is approached, the rock has much the appearance of an old gothic ruin, and a chasm about half way up, which resembles a carved window, assists the similitude. At the foot of the rock is a rude stone seat: the ascent is narrow, and choked with jungle. Half way up is another kind of seat, in a niche or fissure, where offerings are made. Still higher up, from a tabular ledge of the rock, a fine view is obtained of the Kund, the river, and the neighbouring hills. Access to the summit,† which resembles gothic pinnacles and spires, is utterly impracticable The summit is called the Deo Bari, or dwelling of the deity. From the rock the descent leads across a kind of glen, in the bottom of which is the large reservoir, to the opposite main land, in the ascent of which is a small reservoir, about three feet in diameter, which is fed by a rill of beautifully clear water and then pours its surplus into its more extensive neighbour below. The large Kund is about seventy feet long by thirty wide. Besides Brahmakund and Deo Pani, the place is also termed Prabhu Kuthar, in allusion to the legend of Parasurama having opened a

* Dilling, or Dilong, is the only name resembling Dilli among the neighbouring villages; but it is a hard day's journey from the Kund, and when I inquired there they did not know of the visit of Captain B.'s people. They thought it might be Thethong. Captain Bedford places Dilli, however, near my Dilling.

† Though inaccessible from below, a path above crosses the Deo Pani, which I have twice passed. It might be very difficult to clamber down, but upwards from where I crossed it, it appeared easy to get up the mountain, even to the head of the rill.

passage for the Brahmaputra through the hills with a blow of his kuthar or axe

"Want of supplies prevented a stay at this point and rendered a prompt return to Sadiya indispensable, which was effected by the 11th of April."

The Assamese distinguish the Prabhu Kuthar (the Kund now visited) from the holy Kund, in which the river has its origin; but they have no clear idea of the situation of the latter, and they universally declare it to be utterly inaccessible to man.

It is much to be wished that some one adequate to the task would follow up Colonel Wilford's inquiry, now that we are possessed of much more accurate information. At present there appears so many discrepancies between the Hindu legends and facts, that we are quite at a loss. However Colonel Wilford also recognises the famous chasm or pass of Prabhu Kuthar as totally different from the Kunda. The pass, he informs us, is, according to the Kshetra Samasa, sixteen yojans or sixty-four kos to the eastward of Godagram, or Gorganh, (it is, in fact, about one hundred and fifty miles distant,) and from the pass to the Kunda is a journey of eight days. The continuation of Colonel W.'s discussion contains a singular mixture of what closely resembles the truth with other matter which we cannot reconcile with what we know to be fact.

* The Assamese have no notion that a pilgrimage was ever made beyond the Prabhu Kuthar; but if it ever were, I know, from the difficulties of the way, that it would be absolutely impossible to march nine or ten kos a day, or indeed more than one-fourth of that distance, through those rugged hills. The account of the entire distance to the river's fountain head, however, may not differ materially from the truth, and the Meeshmees are not ill described. Tigers, however, are not to be found in their hills, and it is highly improbable that troops were ever sent into so difficult a country to chastise people who, in their own haunts, have so great an advantage.

Correct as his information proves of the situations of the Prabhu Kuthara and Kunda, Colonel Wilford quite surprises us further on by telling us that (p. 455) the Kunda of Brahma is acknowledged to be the lake Mansarovara. Again, considering the state of our geographical knowledge when he wrote, the description of the lesser and greater Lohita, the former being known as the Bonash or Manasa, and the latter also called Sama, evidently to be recognised in the Dihong, inclines us to believe that reliance may be placed on the authorities quoted by him, although we cannot overcome the difficulty of making the Prabhu Kuthar pass subservient to the passage of the Brahmaputra into Assam from the Mansarovara lake.

On my return to Sadiya I found, amongst the numerous visitors there, all the Singfo Gaums acknowledging our sovereignty, and likewise ambassadors from the tract beyond the Irrawaddy, in latitude

* Asiatic Researches, Vol. XIV, p 424 "From the pass to the Kunda the journey is always performed in eight days, because travellers must keep together, on account of the inhabitants, who are savages, great thieves, and very cruel. There are fixed and regular stages, with several huts of the natives. The Kings of Assam are sometimes obliged to chastise them, but in general they contrive to secure the friendship and protection of their Chiefs by trifling presents. The country is covered with extensive forests, with a few spots cleared up, with very little industry and skill. Tigers are very numerous, and very bold."

twenty-five to twenty-six. Burmans and Shams were present—the latter from Mungkhang, west of the Irrawaddy, in latitude twenty-five, the former from various parts of their own empire ; and from the source of the Irrawaddy we had many Khamtis among the population of the place. From Yunan we had two Chinese, who were taken prisoners with the Burmans at Rungpur, but they were not present with the ambassadors, having been detained by some accident on the river.*

It may be supposed that I did not neglect to take advantage of these opportunities to investigate as fully as I was able the probability of any connexion of the Irrawaddy with the Sanpo; but though the existence of a large eastern branch of the former river, hitherto unknown, was proved, there appeared every reason to conclude, both from the information of these various tribes, and from the want of magnitude of any of the branches of the Irrawaddy, that the Sanpo could not possibly have its exit to the ocean by this channel.

The Bisa Gam, with the Singfos from Hukung, constructed several maps for me of that valley, and the route to it from Sadiya; and some of them, who had travelled to the sources of the Dihing, confirmed the accounts previously received from the Luri Gohayn of the route to the Khamti settlement on the Irrawaddy.

The season was too far advanced now for an expedition to the Mishmi hills to the eastward, as the frequent rains made the state of the rivulets so uncertain. My scheme of crossing to the Irrawaddy was considered too hazardous in the present state of our relations with the Singfos. It remained then only to wait patiently at Sadiya for the return of the cold season, and in the meantime to undertake what little was practicable in the way of survey in the neighbourhood. But the rivers could afford the only means of seeing the interior of the country, the dense jungles being impassable, and of the rivers the Tenga alone claimed interest; a survey of the Diburu sufficient for practical purposes having been recently made by a native surveyor of Mr. Scott's, from whose field books I protracted a map.

The Tenga Pani, like all the rivers in this quarter, winds through a dense tree jungle: its breadth at the entrance is one hundred yards, diminishing soon after to eighty. The first three and a half miles the water is perfectly smooth, and the current moderate; beyond this the rapids are numerous, and it is no longer possible to proceed in any other boats but canoes.

Latao, a Singfo village of six or eight houses, is the only inhabited spot we saw. It stands at the angle of a deep bend, and may be seen from the distance of half a mile. It was surprised by Captain Neufville's party in 1825, and now, deprived of his slaves, I found the Chief (a fine old man, of a very communicative disposition), reduced to the necessity of guiding the plough with his own hands. Many of the Singfo villages had suffered equally with this; and but for the trifling supplies which we were able to afford from our stores at Sadiya, a great number of the scanty population would probably have been compelled to emigrate to Hukung

* Amongst the ambassadors were Shams wearing the Chinese dress who were in the habit of passing the frontier, were acquainted with the language, and dwelt within the boundaries of Yunan as they are exhibited in our maps.

Fish abound in the rapids of the Tenga, and river turtle of a very large size are occasionally found and eaten by the Singfos with great relish. I witnessed the capture of one of these creatures of the largest size; it was seen entering a little creek formed by a fallen tree, and a canoe, manned by three Singfos, was instanly planted across the opening. One of them, watching his opportunity, suddenly leaped on the back of the animal, which had descended to the bottom of the pool, and a knife being handed to him, he dipped his head and arms under water and cut two large notches in its hinder part and made fast to it a green pliant cane, with which it was easily pulled on shore; but cased in a coat of mail and armed with sharp teeth at least half an inch long, the turtle was not yet mastered, and advantage was taken of its attempts at self-defence to secure its mouth by presenting a large bamboo, which it constantly snapped at. A man, sitting on it, next bored the paws, which being bound on the back with cane, reduced the poor turtle to a helpless condition, and he was put on board the boat.

The early settlements of the Khamtis, when fifty or sixty years ago they first crossed the mountainous barrier at the head of the Dihing and procured the permission of the Assamese Raja to reside within his territories, were here upon the Tenga Pani; but there now remains no vestige of the former populous state of its banks. An uninterrupted tree jungle continued as far as I could explore it. We passed the Bereng, which is a narrow rivulet, branching off from the Karam. The Marber we also passed, on which are one or two small villages of the Khamti Chiefs, who, having been concerned with the Singfos in a plundering incursion, fled from Sadiya on the approach of our force, and latterly we found the river so much reduced in breadth, and so choked with fallen trees, that further progress, even in the smallest canoe, was impracticable.

Bearings on the survey peaks to the north afforded means, together with latitudes, for correcting this survey, in which, from the nature of the banks, no measurement could possibly be attempted

I have omitted in the proper order of time to notice Lieutenant Jones's survey from Rungpur to Bisa, where the troops received orders to advance towards the frontier. Lieutenant Jones was placed in charge of the cattle, with directions to march to Borhath, and thence either through the Bengmora district to Sadiya, or along the Bori Dihing to Bisa, whichever should be found practicable; and though harassed by the nature of his charge, he surveyed the route very successfully.

I have now come to the close of the proceedings of this season. In the rains preparation was made for what appeared to be the most feasible proposition for the next, which was to penetrate to the Lama country on the heads of the Brahmaputra, where, from the Lamas, we might at least learn something definite respecting the course of the Sanpo,—whether eastward of Lhassa it bends to the south, or whether it continues eastward and passes round the sources of the Brahmaputra and Irrawaddy.

Maps were prepared from the information received from various sources. One of the route to the Lama country and to the sources of the Irrawaddy; and the other, of the Hukung valley and route of the

Burmans from Mungkhung to Assam The former has been found as correct as a document compiled from similar data could be expected; and since I had greater facilities in preparing the other, in being able to compare the accounts of so many people, I feel confidence in its general accuracy also. I shall now pause awhile before proceeding with an account of my adventures of this season, and endeavour to give such a description of the tract about Sadiya as will enable those who have not the opportunity of referring to my large map to form some idea of the peculiar features of the country and its scenery.

The termination of the valley of Assam is a spacious level plain, of a quadrangular form, in the midst of which is the town or village of Sadiya, situated on the Kundil nullah, two miles inland from the Brahmaputra, and thirteen miles east from the point of confluence of this stream with the great Dihong.

The plain is intersected by many rivers, the principal of which are the Brahmaputra, issuing from the pass of the Prabhu Kuthar, which is about forty-two miles distant in a direction a little north of east; the Noa Dihing, which emerges from the hills at Kasan, about forty miles distant in a south-easterly direction, and joins the Brahmaputra about seven miles beyond Sadiya; the Dibong, intersecting the higher angle of the quadrangle, which immediately north of Sadiya reaches the latitude of 28° 15'; and the Dihong, pouring its copious supplies from a conspicuous break in the range which skirts the plain running from the same angle to the south-west. The Karam and Tenga Pani, with numerous other petty rivulets, have their rise in the mountains south of the Prabhu Kuthar, and they run nearly parallel with and near the Brahmaputra; the former falling into the Suhatu, nearly opposite to where the Digaru, from the northern mountains, descends in a torrent to the northern branch, and the latter having its mouth near that of the Noa Dihing, south of the plain, the Bori Dihing separates it from the Naga hills, running nearly westward. The quantity of cultivation within this space is very small. The villages of Sadiya do not extend more than six miles between the post and the Dikrang river. Beyond Sadiya, on the north side of the river, the tract is an uninterrupted jungle to the foot of the hills, and on its south side the little village of Latao, that on the Suhatu island, of the Tao Gohain, and a Khaku village near the Dihing, form mere specks in the widely spread wilderness.

The mountain scenery of Sadiya would form a noble subject for a panorama, though the distance of the hills is rather too great for the larger features required in a detached picture. To the south the high Naga Hills bordering Assam beyond the Bori Dihing lift their heads above the tree jungle of the opposite bank of the Brahmaputra; to the W. and S.W. the ranges are too distant to be visible; but in the N.W. they rise to a considerable height, where the mountain Reging of the Abors towers above the Pasi village; thence there is a sudden fall, and in the opening of the Dihong the hills diminish to a comparatively small size, over which, however, a cluster of remarkable peaks, clothed in heavy snow, are occasionally to be seen in the very clear weather of the winter months, bearing about 310°, or nearly north-west. They are evidently south of the Dihong in its course from W. to E, and are

very distant. On the opposite side of the bank rises a conical mountain (which at the mouth of the Dihong, and in that river, forms a most conspicuous object). The Abors call it Regam, and declare that it is the residence of a sylvan deity. The range continues round to the north, overtopped near Regam by a high-peaked ridge of six or seven thousand feet high, retaining its snowy covering only during the colder months. Nearly north the tops are sometimes to be distinguished of a range at a considerable distance, which, from more favorable points of view, is seen to be a continued line of heavy snow. The opening of the Dibong is marked by a corresponding fall of the hills immediately to the north. Turning to the N.E. a more interesting group presents itself. The first and highest in the horizon is the turret-form, to which we have given the name of Sadiya Peak; its base extends to the Dibong on the left, and to the right it covers a considerable extent, allowing a more distant class of mountains to peep above its sloping sides. The next is the huge three-peaked mountain called Thigritheya by the Meeshmees, a magnificent object from the singular outline. It is succeeded by a wall always streaked with the pure white of its beautiful mantle, after one or two minor yet interesting peaks. Thathutheya, a high round-backed ridge, rises high above the ranges near the Kund, or Prabhu Kuthar. There is then a fall, but the gap is filled with mountains low in appearance, because they are distant, and the channel of the river is not there as has been supposed, though that is the place of its issue to the plains, but in fact winds round the group situated in this gap and running first to the N. W. till it washes the base to Thathutheya; it then traverses back to the southward. Immediately to the east the ranges at the distance of forty-five miles are high, and snow is seen on some of them throughout the cold season, but the last peak in that direction is the loftiest to be seen (of those whose heights have been ascertained); and so remarkable and magnificent a tower it is, that it has been ever known amongst us by the name of Beacon, and it has been seen* at the distance of one hundred and thirty miles. Turret Peak is also remarkable—near to Thathutheya in the horizon, but distant—that it ought not to be forgotten. Beyond Beacon, or Dapha Bhum as it is called by the Singfos, the lofty mountains suddenly retrograde to a considerable distance, and form a deep basin, the southern and eastern sides of which are alone visible; through the centre of this basin the Dihing winds, having its sources in the most distant point.

On the 8th of October the river had fallen considerably, and fair weather had apparently set in when I started. I took with me ten young Khamtis from Sadiya, armed with muskets, and fifteen to carry my provisions, my sextant, and a few clothes, and, to save the labour of building a shed for protection from the heavy evening dews, I took as far as the Luri Gohayn's village a small tent. Lieutenant Burlton had been appointed to join me, but I was not informed of this till I had advanced five or six days' journey, and he was still at Bishenath. Even so small an accession of strength to our party as his company would have given me might have given my labours a successful termination, for with one staunch friend who knew how to use a double-

* By Lieutenant Bedingfeld.

barrelled gun, I should have been very ill inclined to suffer myself to be bullied by the barbarian Meeshmees As it was, I felt confidence only in one point, which was that in a case of emergency I should stand the best chance of being deserted by my Khamti followers.

I took one Hindustani to prepare my food, and one Burman to supply his place in case of his inability to proceed with me One of the Chinese, whom I have before mentioned as taken prisoner at Rungpur, was readily induced to accompany me by the prospect of reaching Yunan from that part of Thibet which we expected to enter, where, as I had already ascertained, some of his countrymen are always to be found.

The Luri Gohayn had left his village, at the foot of the hills, to the care of some of his people and had resided with us at Sadiya from the commencement of the rainy season. He now accompanied me, and to his arrangement and good management I looked for success, as he had more communication with the Meeshmees, and possessed more influence with them, than any of his brethren. A fine young Assamese noble had often expressed his wish to take advantage of my escort to pay a visit to the holy Brahmakund, and he had induced the good old Bor Gohayn to consent also to join us. They, with their Brahmun,* who was to officiate at the puja, for the proper performance of which the Puranas had been consulted, and with their followers, considerably augmented my party and afforded much entertainment by the difficulties into which they were thrown on the journey (particularly when they encountered leeches in the jungles,) and the wonder they exhibited at the novelties of the rapids. The scenery improved greatly as we advanced eastward, and received the happiest effect from the delightful clearness of the atmosphere and the brightness of an unclouded sky. Proceeding a few miles beyond Sadiya, it is soon perceived that the Sadiya peak is not a single tower rising high into the skies, but has that appearance from its being the end of a wall-like ridge running eastward, and indeed, when seen from the Suhat-Mukh, its lofty peak is no longer to be distinguished with certainty in the long wall, which reaches nearly to three-peaked Thigritheya That mountain is now finely developed, and the ruggedness of its outline, seen from this near point of view, increases its improving effect. From hence, too, the heavy snows before alluded to, north of Sadiya, which are scarce seen from the station, overtopping the nearer ranges, are beheld stretching far to the east and west, filling up the low gap near the issue of the Dibong to the plains; and the direction from the opening of the Dihong affording an uninterrupted view up it to the north-west, affords a fine prospect of its faint and distant group of snow-clad peaks But the proximity of the northern mass of mountains does not permit us to form any accurate idea of the disposition of the further ranges, or of the nature of the country between us and Thibet

When we reached the Kharam we found that the floods of the rainy season had re-opened a channel which had been long dry, and known as the Mori, or dead river, by which expression they designate

* I strongly suspect that Captain Bedford was mistaken in supposing that the Meeshmee Chiefs near the Kund have anything more to say or do with the ceremony than taking possession of the offerings.

those branches which, by the constant changes going on in these violent mountain streams, have either dried up or lost their consequence. When within the Karam, the changes in the grouping of the peaks brings forward a noble sugar-loaf peak, and those ranges near the Kund, now grown so much nearer, look more wild and bold. A small telescope enabled me at Challa to distinguish clearly a solitary pine here and there stretching its black area forth in the midst of the white field.

The bark of the great deer, and the shrill cry of the fishing eagle, alone disturb the silence of these wilds, and a large insect, their inhabitant, makes a reiterated whizzing like the sound of some vast fly-wheel buffeting the air at every revolution. Tigers are numerous

The further preparations necessary at Challa were to give intimation of our intended visit to the friendly Tain tribe beyond the Kund to prepare baskets for carrying within the hills, and to get ready for the journey the Gam of the Meeshmees of the village, and two or three of his people, who were to go with us as interpreters. I had observations for latitude, which gave for my house, in the centre of the village, 27° 48'.

From the Tains we received an answer expressing their pleasure at our approach, and by the 19th October we were ready to set out, having completed for each man a small basket, made flat to fit the back, with a small supporter of wood for the shoulders, and we had a stock of twelve days' provisions. The only instruments that I carried were a sextant and false horizon, a good compass, a Wollaston's thermometric barometer, and a barometer of the common kind The former of these two I found had its thread divided, by inverting it in carriage, and consequently it would not give the difference of height from Sadiya, and though I afterwards enjoined the utmost care to the man whose business it was to carry it, invariably found on my arrival at a new station that some unlucky inversion in the course of the journey had similarly deranged it; nor can this be wondered at, seeing that all a man's care was employed in preserving his own limbs from injury by a fall from the rugged precipices we occasionally clambered over. The tube of the other barometer lasted a very few days.

The first night we halted in the bed of the Lait rivulet, of little breadth, yet violent enough to bring down stones of enormous bulk.

The next morning, when we passed the Kund on the side of the hill above it, we were entering on novel ground. The Bor Gohayn's party had returned previously. I had sufficient curiosity to wish to accompany them, but was unwilling to tire myself and party by an unnecessary expedition.

Such was the nature of our slippery and rugged path, that although we passed the holy pool about nine o'clock, it was twelve when we arrived at the mouth of the Mtee rivulet, one thousand yards beyond it. The next reach was in the direction N. 22 E., but after a debate on our ability to proceed by the dangerous path of the river-side, it was resolved that we should avoid it and cross the hills instead. A little Meeshmee boy led the way, clambering up the face of a perpendicular rock, assisted by a hanging cane, made fast for the convenience of passengers to some tree above. All that I could surmise of our direction was that we were travelling towards the east, but whether north-east or south-east, it

was impossible to say; and owing to the sharpness of the ascent, the distance got over was equally uncertain. In the evening the Thathutheya mountain defined the limit of our movements towards the east by the help of a bearing on it; but instead of having a ridge-like form, it was now a high sugar-loafed peak, and the name only enabled me to recognise it We had crossed one ridge, and to our north, at the base of the hill, could hear the Brahmaputra rolling along. The view was limited to the extremities of two sharp bends of the river; the hills, clothed in black forest, rose above us on each side, and Thathutheya above overlooked them.* Although we had advanced but a few miles beyond the Kund, yet it was nearly dark before we halted. Not a bit of level ground large enough to spread a blanket could be found, and with great labour and perseverance my people scraped away a part of the hill's face, where the trunk of a large tree, acting as a support to the ground behind it, favoured the operation, and over my bed-place, as the sky looked threatening, I had a few branches placed as a shelter

A new scene opened on us when we surmounted the next ridge. We gained a much more extensive view, but much of its grandeur was lost on the hill-side by the clouds enveloping the mountains depriving us of a sight of their summits. On our east we were glad to see low green hills, with patches of cultivation, and here and there an assembly of three or four houses: beyond a deep, wide, dell sunk, of which the bottom was hidden, but on its opposite side a large mountain rose from an extended base and hid its head in the canopy of dense vapours. The chasm of the Brahmaputra could be seen extending to the north-east, but its crookedness limited the view and closed it abruptly.

On the side of Assam the bird's-eye view was extremely beautiful. The mountains beyond the Dihong were distinctly visible, yet distant as they were the undefined horizon rose far above their level, intersecting the plain. The silver river here and there exhibited its bright white light, and on the right the bases of the high northern mass were seen one beyond another projecting out into the level surface of the wide plain; hovering between us and the depth below, were white curled clouds in innumerable little patches.

While standing on the ridge the clouds which had looked threatening began to annoy us with a shower, which soon increased to a heavy fall of rain; and anxious as we were to move on, or at least obtain good shelter, we were compelled to take refuge in a small field hut built for the accommodation of laborers who come some distance from their homes to cultivate the more favoured spots. The thermometer in the middle of the day in the plains had latterly stood at 83° or 84°; at twelve o'clock to-day it was at 61°, and we found it excessively cold. The effect of a sudden change of temperature to the amount of 20° is felt much more than would be imagined or has often been noticed by travellers.

The rain continued and confined us to our hut, but we were visited by a party of women who had been out with their long conical baskets on their backs to bring in a store of grain and roots from a distant field, and they promised us assistance from the village in the few

* *N B*—There is something appropriate in the term chasm or pass, by which Colonel Willord distinguishes the Prabhu Kuthai.

trifles we required. In the coldest weather they are very scantily clothed. A coarse thick petticoat of blue cotton, wove by themselves, is their common dress; it reaches to the knee, and has merely a slit in it to admit the head through. They are excessively dirty, and at all times and seasons have a short pipe in their mouths.

We could perceive one or two large houses at the distance of but half a mile on the face of the next hill, and were informed by our visitors that we might there shelter our whole party as they were empty. The next day the rain still continued to fall heavily, but we took advantage of a slight intermission to go round the hollow to the opposite side, and were well pleased to make the exchange for a large house well sheltered from the boisterous wind. At intervals of a few feet the Meeshmees cut a square hole in their bamboo floors, and form a hearth there of earth, supported by cross beams below. These, to the number of eight or ten, were quickly covered with burning faggots by my shivering people, and the smoke, having no exit through the wetted roof, soon became an almost unbearable nuisance. I have remarked that a great number of the Meeshmees have their brows habitually contracted from the custom of half shutting their eyes against the penetrating gas arising from their wood fires. The house we were in had been deserted on account of two or three deaths of members of the Gam's family having happened in it.

The Gam of Dilling, with his daughter, a young damsel, the calf of whose leg would have measured more in circumference than both mine, came to see the white man. Though dignified with rank, their appearance was no better than that of commoners. The lady was highly pleased with a string of red glass beads, and not only gave me a fowl in return, but by informing her acquaintance of the beauty of my wares, procured me other offers of barter.

Three days we remained confined to this hovel, and on the fourth, the 25th October, were well pleased at the prospect of a change. Heavy masses of white clouds rolled along the dells below, and rising up the hill's face, enabled us to see that on the peaks to the north snow had fallen in considerable quantity. The sun's influence helped to dissipate the mists and discovered to us our situation. On the west we had a narrow glimpse of Assam; to the north we saw the Brahmaputra, deep in its narrow chasm and white with foam. The majestic peak Thathutheya closed the view in that direction, and on the east we were separated only by the deep ravine of the Disu rivulet from the large mountain Thematheya. Snow gathers on the summits of both these in the colder months, but on Thematheya it does not remain long. We descended to the bed of the Disu by a very rugged path, admitting but of slow progress, and traversing the base of Thematheya, we approached the Brahmaputra in a northerly direction. Several water-falls were passed, and amongst them one of singular beauty, though the stream is small. It first shoots clear over the brink of a high rock, which is nearly perpendicular and quite smooth, and then, dividing into mist, almost disappears from sight till caught again near the bottom.

Our path was generally through the jungle, with now and then an intermission of grass in spots which had formerly been cleared for cultivation with vast labour. We came out suddenly on the Brahmaputra,

and saw it foaming at the foot of the precipice below us, and shortly afterwards we descended to the bed, and halted on a small patch of sand. The rocks in the bed are of such enormous size, that it is difficult to believe the river can bring them down, even in the rainy season; but they are evidently not *in situ*, such a variety of species are found. Syenitic granite—garnet rock, in which the garnets are found seven-tenths of an inch in diameter—serpentine, of a flinty hardness, and primitive limestone, are in larger quantity. The base of Thematheya, on our right, is of the same grey carbonate of lime, and perhaps the whole mountain. We had hitherto passed only granite gneiss and mica slate.

The river is here but forty to sixty yards wide. I got meridian altitudes of two stars, which gave the latitude 27° 54' 52" 4. Dilling, the point of departure, is fixed by a bearing on the bend of the river below the Kund, and others on Thama and Thathutheyas; and the observations for latitude, both excellent, limit the distance made in our day's journey, which deviates little in direction from north to south, but a few miles.

The commencement of our march the following day was over a singularly difficult place, where the river rushes with great violence under the face of a perpendicular cliff. There is no path, and it is a perfect clamber, in which safety would be completely endangered by any other mode of carriage than that adopted, which leaves the hands free. We continued along the left bank of the river to the mouth of the Lung, where we found Ghalum, who had parted from us six days before to have a bridge built; and for this mark of attention we were heartily obliged when we saw stretched between two opposite trees the cane suspension bridge, by which we must otherwise have crossed. The direction of our route was still north, and we left the river where it bends from the north-west, round the base of a hill we were to ascend that surmounted, we again enjoyed the sight of our resting-place, which had been visible from Dilling; but though Ghalum's house was now near in horizontal distance, a most fatiguing part of the journey remained to be performed in descending down the body of the Oo river and ascending the opposite height. It was five o'clock in the evening when at last our fatigues of the day ceased. While at Ghalum's, I had three good observations for latitude,—two of northern stars, and one of the sun, which gave 27° 56' 33" 2. Of the direction from Dilling, I could now be quite sure, as I not only had bearings from thence on Ghalum's house, but could now recognise a low peak very near our halting-place at Dilling. Making every allowance for the difficulties of the path, it would appear scarcely credible without this best of evidence, that we had been employed the entire day in advancing less than two miles. After leaving the Brahmaputra, we passed several of the open spots formerly cultivated, and also through some fields belonging to Tharen, a village on our left. The scenery was more confined, the view being limited to the hills immediately bordering on the river, which do not rise here to a great height.

We were most heartily welcomed by our rude friends, particularly by old Ghalum, who seemed delighted with our visit, and we were (or rather I was) surrounded by the inmates of his house and a few of the neighbours the whole evening, all anxious to satisfy their innocent curiosity, excited by the odd fashion of my apparel and the magic art of the invisible musician of my snuff-box.

The next day at day-light there was a great bustle without, with much noise, which I found was caused by the pursuit of one of their hill cattle called mithun, which was to be slain for a feast in honor of our arrival. Company began to arrive at an early hour from the neighbouring villages, and when the feast was ready, we had a very numerous assembly. A large quantity of the meat was minced and mixed with flour of the marua, then made up into cylinders of leaves, into which it was pressed and cooked. These were handed about in trays of plaited bamboos, with plenty of madh, or fermented liquor, prepared also from the marua; but they presented me with an entire hind-leg, to cook after my own fashion, and to the better Khamptis of my party they also presented separate portions. The Luri Gohayn alone forbore to eat of it, thinking that it too nearly resembled beef, which, not from the maxims of his own religion, but from a wish to cultivate the good opinion of Hindus, he had long discontinued to taste of. I was constantly thronged and made to exhibit my curiosities, as my gun, pistols, and musical snuff-box, which last was kept in constant requisition.

The lower classes of the Meeshmees are as rude looking as can well be imagined. Their ordinary clothing consists of a single strip of cloth, which is as narrow as its purpose possibly permits, and they wear on occasions of ceremony the jacket which I have already described as fashioned with so little art. It comes half-way down the thigh, and is made of a straight piece of blue and red striped cloth,doubled in the middle, the two sides sown together like a sack, leaving space for the exit of the arms at the top, and a slit in the middle, formed in the weaving, admits, in like manner, the passage of the head. The hair is turned up and tied in a small knot on the crown, and this custom serves to distinguish them from the Digbong Meeshmees, whom they always designate "crop haired;"—a narrow belt of skin over the right shoulder sustains a large heavy knife with its sheath. The knife serves for all purposes of agricultural and domestic economy; it is applied, in the same way with the Singfo Da, to open a passage through jungle The other apparatus appertaining to dress consists of a broader belt, worn across the left shoulder, carrying both before and behind plates of brass, which may be termed back and breastplates; they are of four or five inches diameter, and beaten into a curved or spherical form, but they appear to be rather ornamental than useful. A pouch of monkey's skin at the girdle is also suspended to a belt containing tobacco, the small pipe and the case for flint and tinder armed on one side with a strong steel. Both this and the pipe are commonly of Chinese manufacture, and are frequently engraved with letters. The Chinese of Yunan readily interpreted the characters upon one to signify, "made at the shop of"——; "should it prove bad, please to bring it back to the maker, who will exchange it." A spear is constantly carried in the hand, the head of which is manufactured by themselves, of soft iron, procured from the Singfos; the shaft is of a porous and brittle wood, and it has little resemblance of a weapon fitted for war. Their swords are Chinese made, very long and perfectly straight, and of equal breadth, ornamented sometimes with a kind of red hair. They have excellent cross bows.

The Chiefs are seen wrapped in long cloaks of Thibetan wollens or in handsome jackets of the same, generally dyed red or striped with

many colours. The head-dress is not remarkable; in the fields it is merely a hemispherically shaped cap of split cane, and in their homes they prefer to wear a red strip of muslin, encircling the head as a turban. Their ear-rings differ according to their wealth; those most esteemed (and when the lobe of the ears has been sufficiently extended) are formed of a cylinder of thin plate silver, tapering in diameter to the centre, the latter being often one inch, and the former one inch and a half.

The wives of the Chiefs are habited in petticoats, brought from the plains. They wear a profusion of beads, frequently a dozen strings; and when they are of a sort of white porcelain, their equipment must weigh at least ten pounds. Other necklaces are of colorless glass, mixed with oblong pieces of coarse cornelian, and all of Thibetan or Chinese manufacture. The ornament for the head is a plate of silver as thin as paper, gore-shaped, and long enough to cross over the forehead. One sort of ear-ring had a remarkble appearance; it is a brass wire ring, three or four inches in diameter, put through the top of the ear and having suspended to it a triangular plate of silver, which remains in the direction of the shoulders.

Polygamy is allowed—the limit is only the inability or disinclination of the Chief to exchange more hill cattle for new wives. My host, Ghalum, had then ten,—two or three in the house, and the remainder, to avoid domestic quarrels, have separate houses assigned them at some little distance, or live with their relations. As has already appeared, they suffer no sort of restraint, but young and old mix with the men in the performance of every kind of labour except hunting.

Ghalum's riches were evident in the embellishments of one wall of the interior of his dwelling; there, on bamboos extending the whole length, were rows of the blackened skulls of mithuns, Thibet cows and those of the plains, some hogs, and a few bears, deer, and monkeys. The estimation of wealth is to be guided by the number of the skulls of the mithuns and cattle of the Lamas, which are of the greatest value. I was in the course of my journey in the house of one man who is accused of the shabby trick of retaining on his walls the skulls of his father's time, thereby imposing on all but those of the neighbourhood. I understood that they were generally piled within a little palisade, which marks the spot where the Chief lies buried. Of their religion I only learned that they sacrifice fowls or pigs to their sylvan deities whenever illness or misfortune of any kind visits them, and on these occasions a sprig of a plant is placed at the door to inform strangers that the house is under a ban for the time, and that it must not be entered. Ghalum's house is about one hundred and thirty feet long and eleven wide, raised on posts sufficiently high to give plenty of room below to the hogs.

The morning after the feast a number of visitors still remained, curious to see what I should produce as presents, and anxious themselves to share, though without pretensions. It had been at first intended that we should depend on Krisong, the elder brother of the three Tain Chiefs, for arrangements in furtherance of my scheme. He is esteemed as being the more martial and decided character, and his influence in his own tribe, and with the Mizhus also, is consequently greater; but he was

absent with a party of men to assist the Chibong Gam against an incursion of the Dibong Meeshmees at the village of the former, distant two days' journey in a northerly direction. Had this man been present, and had he entered into our views, success would have been more probable, from the operation of fear with the Mizhus.

In his absence, it only remained to engage the services of his brothers, Ghalum and Khosha. I presented them with jackets of scarlet broadcloth, large silver ear-rings, and red handkerchiefs, with a few other trifles, and did not omit to send to Krisong's house a similar present, though of less value. Immediately after the distribution, I observed a number of the visitors quit the house with a rather discontented air. Those who had received gifts were long busy in admiring them, and while discussing their merits I perceived great deference was paid to the judgment of Ruding, a Chief of the Mizhu tribe, whose intercourse with the Lamas is frequent, and who laid down the law on this occasion with all the dignity and authority becoming so experienced and enlightened a traveller.

The Meeshmees differ with the other hill tribes in their habit of trafficking—every man among them is a petty merchant. They did not seem to comprehend why I should be unwilling to part with any of my stores for an equivalent, and I was amused at their exhibition of cunning in attempting to draw me into making a bargain.

In the meantime a good deal of discussion had taken place between the Luri Gohayn and Meeshmee Chiefs about our journey, in which Ruding had joined, and he soon became very anxious to have the sole merit of guiding me, laying great stress on his rank amongst the Mizhu tribe, and his great influence with the Lamas. I had observed him pretty closely, and felt inclined to hold no very favorable opinion of him. His house is so far removed from the side of Assam, that he would not have much to apprehend from our anger, and the only hold upon him resulted from his connexion with the Tains, by marriage with a daughter of Khosha. But he was very urgent in representing that the presence of any of the Tains with me would not be at all advantageous.

Ghalum was very willing to set out with me, but was unluckily lame from some slight hurt, and Khosha was engaged in the momentous occupation of building a new house, and would not on any account desist from his personal superintendence.

My detention here for four days had caused an awkward diminution of my stock of provisions, and this was an additional reason to move onward, more especially as Ghalum had not the means of supplying me. It was therefore resolved to remove to Khosha's, whose fields had yielded him a more plentiful crop. On the 31st October we set out and retraced our steps down the descent to the Zú, and up the opposite ridge; from thence we turned to the east and passed the summit of a hill, and then moved through alternate cultivation and grass jungle on the face of the hill in an easterly direction, to Khosha's, and found it an easy march. The direction of our route was afterwards more accurately ascertained by ascending a neighbouring hill, whence Ghalum's was plainly distinguished, and also the two mountains, to one of which, Thematheya, we had now approached very closely. Again two altitudes

were observed here for latitude. A view in another direction was now opened to us, but was not extensive enough to be very interesting. We overlooked the Lung river in its south-easterly bend behind Thematheya, and in the same direction could perceive a little snow laying on the peaks north of the Dihing.

As we seemed now, though contrary to my wish, to remain dependent upon Ruding, I had a conference with him, and admonished him of the degree of responsibility in the office he was about to undertake; on the other hand, I warned the Tains also against assuring me too lightly of their belief of Ruding's good faith. The next day Khosha made good his promise in a manner more handsome than I expected, and for a few seers of salt procured me six days' provisions, with which I instantly set forward, with Khosha and his son in company: the latter was to proceed with us. Our march was in an easterly direction, on the southern face of some high hills; first through some cultivation, and then down a very steep descent through tree jungle, to the dell of the Indal rivulet. The ascent on the opposite bank was very steep and difficult, and after nearly three hours' fatiguing march we were still in sight of Khosha's house, bearings on which with Thematheya give the distance and direction of the day's journey. We halted with a Chief named Naebra, who, according to the custom of these hospitable people, killed us a hog. I gave him in return a pair of large silver ear-rings His house is a ruinous hovel, and his consequence can be but small; but he was very officious in offering his services for my journey, and asserted that he and Ruding could ensure me against all difficulties with the Mizhu tribe. The rock appeared to be the same white talc slate, and lower down, in the hollow, mica slate.

In the morning Khosha returned and took his son with him, promising, however, to follow me to Ruding's, should Ghalum remain unable to proceed. He went early without informing me of his intentions. Thus defeated in my purpose of having the security of the presence of a Chief of his tribe, I agreed with the Gohayn that further delay was to be preferred if we could contrive some more certain arrangement.

I left our provisions under the care of a few men, and returned to Khosha's, who now seemed really concerned, and promised that if Ghalum's lameness should continue to disable him, he would himself go with us in his place. We found that Ghalum had actually set out, and had proceeded to join us by way of the Luri. There now appeared a prospect of starting in earnest, and on the 4th I was delighted to advance in the field of discovery. The party was divided, one-half returning by Ruding's to bring on the things left there, and the other with me proceeding by a much better path down to the Luri's banks, where we awaited the arrival of the others. It was now evident that our going to Naebra's had been contrived only to give him an opportunity of begging, under the pretext of presenting his hog.

On the banks of the Luri we marched at a good pace through bamboo jungle on a narrow level strip of ground. The Meeshmees informed us that, advantageous as the level was for rice cultivation, they were obliged to relinquish it from suffering in health in the low grounds. We halted in the bed of the Luri on a stone bed, and posted

the sentries as if an attack had been expected. The next day we continued to advance up the Luri, sometimes over the large boulders on its banks, and sometimes through fields and grass jungle, a little elevated above the river on the hill's side. From the mouth of the Thamé, where it joins the Luri from the north, we commenced the ascent of a hill by a very difficult path, almost blocked up with tree jungle. We afterwards passed through several fields, and observed that the crests of the hills opposite were spotted with cultivation. We halted at the house of a Mizhu Chief named Mosha, who a few months before had led an expedition to plunder the Luri Gohayn's village, but he failed in his attempt, the accidental firing of a gun in the course of the evening giving rise to the supposition that an alarm had been given. The party had been lying in wait for the approach of night, and their cowardice is apparent from the circumstance of their actually leaving on the ground some of their weapons. When first struck with the idea that the village was alarmed, they commenced a hasty flight. Their use of poisoned arrows is in character with their treacherous and dastardly mode of warfare.

The boulders in the Luri are generally of sienitic granite. On the ascent of the mountain we found gneiss passing to mica slate.

Mosha, as usual, killed a hog, and was rewarded in return with a suitable present. He expressed his readiness to accompany me if I were pleased, and of course he was invited, as I considered it advantageous to throw some responsibility on a Mizhu residing near the Tains. The great length of his house, and the number of skulls ornamenting it, bespeak him a rich man.

We were joined, very much to my satisfaction, by Ghalum, and my Burman, who had been lame and obliged to halt, by marching over so much rock.

We started early the next morning, understanding that we had a most laborious march before us to the next place, where water could be found. Our course was still east, but we had left the Luri, which is from the south-eastern mountains. The ascent of the next mountain we found very difficult and fatiguing for some hours, very steep through heavy forest ; latterly it was more in steppes, where a sudden ascent is followed by a long gentle slope or nearly even ridge. At the summit of our high ridge I got a very good observation of the sun's meridian altitude, and once or twice in the way up we enjoyed partial views of the tract behind us.

Our approach to the summit was marked by greater steepness and difficulty, and at last by the absence of all larger trees, which gave place to those of very stunted growth or to low bushes, indicating by their appearance what was asserted by our guides, that snow remains here. It may be supposed what interest was excited as each new gain on the mountain's steep face brought me nearer to that height whence I expected to overlook the unknown regions through which the Brahmaputra has its hidden course, but I suffered disappointment. Another mountain rose close to this one on its east, and where the capricious clouds permitted, through their casual openings, a passing glimpse of the rugged country beyond, all I could perceive was fir-clad mountain or a patch of snow. To the south-east the Luri was again perceived,

and the snowy peaks were partially visible, where it has its source. It was evident that the extreme of that valley or glen was not far distant. To the north this peak is connected with others of greater altitude, and I was sorry to find that heavy clouds in that direction completely obstructed the view.

We had been refreshed, while halting on the top, with numerous berries of a peculiar kind, growing in luxurious branches like currants. They are without stones, and juicy: when unripe, they are of a pure or greenish white, and when ripened, of a beautiful azure blue. We had not descended very far before we found water trickling down the rock. Our path then laid along the little rill, which having frequent contributions in its progress towards the base, had become near our halting place a considerable stream. It was a wild spot, a complete chasm between two high mountains, where we built our little huts for the night, of such poor materials as the more leafy branches of fir trees.

We resumed our descent early the next day, and continued on the left bank of the glen, first winding to the east, and gradually more to the north, in the worst of paths; the only support to which is often the root of some large tree, and in some places this even cannot be found, but the passage in front of some projecting rock is aided by trees bound together with cane, and their extremities either buried in the soil or fastened to the trunks of other trees.

About one o'clock we found the chasm widening, and soon after we came upon fields. The entire mountain crossed is of granite, in which the mica is not abundant. At the field I found that a green stone and sienite had taken the place of the former granite, and saw several masses of pure hornblend rock. From the fields we descended to the So, the source of which we had seen in the trickling water near the summit of the mountain; it was now a large rivulet, and no longer fordable. We next climbed up a very steep rock, which could not be surmounted; but by the help of the canes which are left tied there, and about three o'clock, we once more found ourselves near the Brahmaputra, and we overlooked its course from the east to the distance of ten or twelve miles.

The scene has now an entirely new character: the river washes the bases of the mountains, which on both banks rise so high as to have their tops clothed in snow. They are very steep, but near their bottoms the declivity is easy, and has the appearance, when viewed from a height, of an undulating plain This the Brahmaputra intersects, running at the bottom of a deep channel or chasm, which has much the appearance of having been gradually deepened by the action of the water. The outline of the hills is varied and beautiful, and they have no longer the inhospitable look given by the uniform black jungles on those left behind, but are covered with alternate patches of grass and forest, with extensive intermixture of cultivated fields reaching to near their summits. A longer mountain immediately over the river appears to be of granite. On this bank the great number of large black blocks of hornblend rock and greenstone indicate that these constitute the strata.

In its onward course the river stretches to the north-west between steep mountains, and is soon lost to the view. On our march we had

occasionally perceived through the clouds very heavy snow lying on the peaks to the north, one of which I conjectured from its shape to be the turret peak of Sadiya. Descending from the rock we reached extensive fields belonging to Buding's village; and travelling some distance through them, with the river two or three hundred yards off, on our right, we passed several houses, built singly, but all ornamented with a small grove of plantain trees, and about four o'clock we at last arrived at Ruding's.

Much of this man's asperity of manner wore off, now that we had become his guests, and he was active in doing whatever he could for our comfort. A pig was killed as a matter of course. We found waiting our arrival my old acquaintance Primsong, who had supplied us with the earliest intelligence relative to the route to the Lama's territory.

Next day, when I talked of moving on without loss of time, difficulties were started, and the Meeshmees declared that we must not think of proceeding till proper notice should have been given to the Chiefs of the next village, particularly to one Dingsha, whom they regarded as the person of greatest influence on our route. For this purpose they proposed that Primsong and Ghalum's nephew should advance, and that we should follow and receive their report on the road.

I remarked that our arrival here did not cause the like commotion and assemblage of people that it did at Ghalum's. We made our purchases of rice at a dear rate, and were materially assisted in this by the Luri Gohayn and other Khamti Chiefs, who are all skilful workmen in silver, and who readily employ themselves in fashioning ear-rings at Ruding's forge for the purpose of barter—the workmanship giving a double value to the silver. A couple of hammers and a few punches are all the tools requisite, which they carry with them in their travelling bag. The silver is melted and poured out in the hollow of a bit of bamboo, then beaten, with great patience and perseverance, and repeated heating, into plates almost as thin as paper. By management of the hammer they make it spread in the required direction till long enough to bend into a cylinder; the edges are then cut even with a sort of scissors, and the parts to be soldered are notched in a castellated form, the alternate projections inserted, and a little borax, with a very thin bit of plate, laid over the joint, which the application of a little heat readily unites. A curve is then given to the sides of the cylinder, when the top is only required to finish it. The top is of course a circle, and when beat thin enough, it is laid on a bed of lac softened by heat, and with blunt punches an embossed pattern is then given, both the silver and the lac being repeatedly heated to prevent the former from becoming brittle, and too often the latter sufficiently to cause it to assume readily the indentations of the punch. In this way, with the aid of sharper punches, and some of small size, a very pretty pattern is given, but it is not pierced. All the Meeshmee Chiefs have a forge, at which they make their own spear-heads and mend the implements used in tilling.

I was very anxious to proceed the next morning, but was foiled again by the lazy Meeshmees. They wished to await for the return of our emissaries, or at least to allow them one whole day for a parley with the

Chiefs. With rice to eat and a house to sleep in, they could not conceive that any motive need occasion haste.

In the course of the day we learned that we are threatened by one Chief, who declares that if we come near his passes he will roll down stones on us. I begged that he might be invited to see me, but they seemed too certain of his hostility to make the attempt.

Ruding began to talk of his present, and to hint that when he undertook to conduct us he expected to be well paid, and he wished to know what I would offer him. I doubted his power to give any material assistance, and wished to bargain with him conditionally on his success. But of this he would not hear, and in return proposed to give back my present if unsuccessful, but in the meantime he must receive in pledge whatever he was to have, and I found that his demands would nearly exhaust my store. The obvious inference to be drawn from his uncompromising and unreasonable demands was, that conscious of his inability, he was endeavouring to rob me of all he could, and I was very little inclined to yield. However, early the next morning I selected a larger present than I had yet given to any Chief, and exhibiting it to him, desired that he would decide at once whether or not to receive it and give us the benefit of his services. I reminded him that if I should fail in attempting to go without him, and return in consequence, he would not benefit at all by my visit. But he had a stronger hold upon me than I then imagined. It alarmed the Tains and all the Meeshmees of my party, who were very unwilling to move without the security of his safe guidance.

On his declining to receive my present, I ordered a march and started, intending to see the Chiefs to whom my messengers had been sent, when I should know better with whom it was necessary to treat. But we had not proceeded a mile when Ghalum informed me that he and his friends could not go on without a better understanding with the Mizhus, or the presence of Ruding. They, in fact, seemed very much alarmed. Ghalum, at his own request, sent back to offer the coat given to him in addition to my present, and after keeping us a considerable time waiting, Ruding at last rejoined us, and consented to follow us on the morrow upon the conditions offered.

We crossed the So by a rude wooden bridge, and traversed the hill's face a few hundred feet above the Brahmaputra by a very bad path. The direction of the march was towards the south-east; the irregularities were only in the unevenness and rockiness of the path; the deviations from a right line were not considerable, neither the ascents or descents, and we made good way over the ground. Several cane suspension bridges were passed, and we had an opportunity, for the first time to-day, of seeing the passage made by one of them where we sat to rest, whilst several men passed to and fro. Accustomed as these men are from their infancy to this mode of crossing rivers, and confident as they must be of the stability of their safety, I observed that each man took every possible precaution before submitting himself to the awful situation of "dangling midway between heaven and earth," suspended on three light canes high above a rapid river eighty yards broad.

A stage is erected at a considerable height above the water on either bank, and well secured with large stones and canes made fast to the

neighbouring trees. The three canes composing the suspending rope pass over well secured supports on the stages at either end, and are separately fastened to trees, so that were one of them to prove not trustworthy, two still remain. Before the stages a number of loops hang ready for use; they are made of a long cane coiled like a roll of wire. The passenger inserts his hands and shoulders through two or three of these and brings them under the small of his back; he then, or some one for him, secures the loop with great care to a kumurbund contrived for the purpose on the instant, and generally the spear put through the knot helps the security of the fastening. Then, throwing his heels over the cane, he launches forth on his adventurous passage. The weight of the body altering the natural curve which so large a cane must necessarily have, however well stretched, causes him to descend at first with some rapidity, in which the hands are rather used to arrest the progress. Towards the middle he is master of his pace, and when hanging there the cane is considerably bent from the horizontal line. Now the hands are used, to drag the body gradually up the inclined rope. Progress grows slower as he advances, and when near the goal he appears so fatigued that between each tug he makes a long pause. Accidents are seldom known, and I understand that they take care to renew the canes at least every three years.

Latterly we descended to the edge of the river, and passed along its enormous boulders, rather by leaps than steps. The great mountain from opposite Ruding's still continued with us on the opposite banks; but from our halting place it receded where the Hali river separates it from a new succession of hills of a different character, and the part of the great mountain we saw was completely clothed, towards the top, in firs. The green grass-covered hills now succeeding have many firs growing singly even near the level of the water, and they are striped sometimes, from the summit to the base, with fir forest. On the rather wide stony sand bed where we halted, we found drafted pines, and enjoyed the fine odour of the fresh turpentine. The river, for one or two hundred yards above the Hali, is so calm that I was induced to bathe in it and the consequence was that my teeth chattered for two hours in spite of the bright blazing fires of our fine pine faggots. The rock was almost inclined enough forward from the perpendicular to save the necessity of building, and our huts were consequently very soon erected. In the evening, immediately after cooking, all the Khamtis were most busily employed in piling up conical heaps of sand for altars, round each of which a little trench was made. The Luri Gohayn, acting as high priest, advanced before the highest, and muttered a long prayer for our success on the journey, and concluded by placing a bunch of flowers in the apex of the cone and strewing the trench with offerings from his ready-cooked meal. There was not the appearance of a village on either side of us. We seemed to be quite solitary, but during the evening several labourers passed us, who told us their houses were near on the cliffs above. All the rock on our route was hornblend and greenstone.

The direction the next day was still the same, or a little more south, and we passed over more level ground. Several open spots were met with, which admitted of our travelling at a brisk pace. At the

deepest part of this bend, to the south, we came on the steep mountain's face again, and here the path was bad in the extreme About one o'clock we left the Brahmaputra to proceed in an easterly direction over the hills, round which the river winds. They were here rather low and spreading out into a more even yet undulating surface. The extent of the open tract was from eight hundred yards to near a mile, and a great part of it was cultivated. In several directions houses were seen, some of them close to our path. As we advanced over this new ground an evident improvement was observed: the houses were built on more commodious spots,—each had its grove of plantains. Mithuns and chowr-tailed cows were grazing in numbers, and the men, who appeared lazily standing near our path to view the strangers, were wrapped in long warm cloaks with sleeves. There were even rude walls, built of stones without cement, to keep the cattle out. At one house Ghalum was recognized and invited in. He promised to hear the news and not detain us a minute, but his favorite madh being offered him, he was easily detained, and repeatedly I sent in vain to remind him that we were waiting his leisure in the rain. I wished to enter the house, but was given to understand that I should be a most unwelcome visitor. Presently we met Primsong and our messengers, who begged in Jingsha's name that we would halt for the night where we were, or in a spot to be pointed out, and that arrangements would be made for our better reception on the morrow, he being unable to invite us to his house on account of a sacrifice having been offered for his sick brother. We were accordingly led to the hill's side near the village of one Gunshong, who appeared and stared at us, with many more Chiefs, but none of them appeared at all inclined to show the ordinary hospitality, though they looked at and examined us to keep aloof from further intercourse. The spot pointed out for our halting-place was closely surrounded with jungle, and little to my liking, as a surprise, if any mischief were intended us, could scarcely have been guarded against. I found it necessary, however, to halt here, as the people would not show us another place.

I ordered the people next morning to prepare for marching, and when ready, I was informed that Jingsha would not be ready to receive us till the morrow, and that he particularly requested we would remain that day also where we were. I sent to say that I intended to move nearer to him, and intimated my wish that if he had not yet finished the house which was said to be building for us, he would order a place to be pointed out where we might halt in the vicinity of his dwelling. We set out and crossed the deep ravine of the Danh rivulet, and passed more of the open ground already described, but were soon met by Jingsha's people, who came in haste to warn us not to approach nearer to the house, and shortly after we encountered other messengers, who told us authoritatively to halt at once or to return. I selected a convenient open spot on the top of a round hill where the jungle was twenty to thirty yards distant on every side, and there, in accordance with their wishes, caused our huts to be built. We were now told that the Chiefs of the next village could not consent to our advancing till some of the influential men of the neighbourhood should be assembled to debate on so momentous an affair as admitting strangers to pass through their country, but they hoped that all would concur in a favorable opinion.

This appeared reasonable, and though very anxious to proceed, I thought it better to allow time for a meeting of all the principal men when I could meet them, and clearly understand with whom I had to treat. Amongst other arrivals at the village, that of Lamat Thao was announced from a distance of two days' journey, in a south-easterly direction. This Chief is in the habit of trading with the Khamti country on the Irrawaddy ; and being perfectly acquainted with the Sham or Khamti language, I hoped much from the advantage of communicating so readily with him through the Luri Gohayn. But as my people were afraid to go across to the village, I had no means of sending to him but through Ruding, whose interested motives perhaps prevented him from delivering my message. However this was, I only got for answer that Lamat Thao would not come. The Khamtis shuddered at the idea of his being so near us, for some years ago he treacherously murdered several families who attempted to cross the mountains to visit the Lama country. It is said that he received the travellers into his house with demonstrations of hospitality and friendship, and supplied them with intoxicating liquor, so that they fell at night an easy prey to his band of remorseless assassins. When I heard this tale, I expressed my wonder that his visits should be still tolerated by the Khamtis, and that they had not retaliated, but was informed that a present of the whole of the muskets of the murdered party had restored him to favour with the Khamti Rajah.

At twelve o'clock I got a good observation of the sun, which gave the latitude 27° 53′ 00″. This large difference from Ruding's, with the facility of taking bearings along the open river, now afforded the means of proving my scale of rates of progress, without which proof I should have been very ill satisfied with my data for a map.

Opposite, on the hill on the north bank, is the village of Samleh, the eighth stage on Primsong's route given me in march. Snow was seen on several peaks a little removed from the river to our north. On the south the tops of the nearest mountains were all partially covered with snow, forming a strong contrast with the black fir forests on them. In the south-east was the hollow of the La Thi, and nearly east the wide opening of the Galum Thi, between which two rivers the mountains rose high enough to have their more remote peaks capped with snow. North of the Ghalum successive snowy peaks were seen stretching away to the east and forming a high ridge. The view was not very extensive in any direction. We were then in the deepest part of the bend of the river. To the south, about four miles from us, just before it receives the above-named rivers, it winds round the base of Samleh Hill. I made Primsong and others point out the direction of its course from the Lama country, and was informed by them that it runs from north-east to south-west without any material bend, and that the course of the Taluka through the Lama country is in the same direction. We could see that the gap to the north-east extends uninterruptedly a considerable distance. The mountains are covered with grass, and have on them large patches of fir forest, extending sometimes in ravines from summit to base.

The day passed away without our seeing any thing of the Chiefs, and we had not the usual concourse of curious visitors. My people also, seeking trifles at some houses at no great distance, found them empty,

as if the inhabitants were under alarm. This strange behaviour of the Meeshmees, so different to what I have hitherto experienced, convinced me that a hostile feeling existed; but I still fully expected to see the Chiefs, who were said to be assembled and assembling, and I did not doubt my ability to talk them into perfect good humour. The next morning, however, seeing that another day was wearing away without bringing any signs of their approach, I despatched Primsong to them to request that they would pay me a visit, and understand from myself what my purpose was. I instructed him to inform them that I had no wish to pass through their country without their concurrence, but I particularly begged that they would come and confer openly with me on the subject, and freely state their objections if they had any. Primsong returned in great alarm at the rough reception he had met with: though personally known to, and on previous good terms with them all, they threatened him as the cause of our introduction. He reported that there were about two hundred men assembled at Jingsha's, all furnished with arms and holding a stormy debate, and he feared that the question was already decided against us. Neither he nor any other of the party would venture again, and it appeared necessary that I should make the attempt myself. However, the difficulty of the want of an interpreter, and the admonition of my friends as to the risk I should run, deterred me. I have since regretted that I did not go amongst them, either alone or with my whole party, as I think I might have been successful. Ruding was often to and fro; he told us that a great number were hostile to us, but that he could and would do everything if he received his present. In the evening he came again, making a loud clamour, like a vexed schoolboy, for his present. "My present!" he said, in reply to all questions. My Meeshmees were anxious that I should give it to him, convinced by his assertions that he had the power yet to produce a revolution in our favour. I at last consented to put the present, precisely the same as had been selected for him in the morning, into their hands, to give conditionally, that if he were not successful he should return it. Ruding was now highly delighted and moved off, informing me that all would be right immediately; but he took care previously to con over and examine each article of my gifts. When parting, he called his brother-in-law aside (Khoshasson) and told him he would act wisely in returning to his home without delay. Naebra and Mosha, the two Mizhu Chiefs resident near the Tam villages, who had received my presents, seized an opportunity of passing through our camp, and told us that they had not been admitted to the council because they were not thought trustworthy, but that they strongly suspected, from what they had observed, that treachery was intended, and they advised us strongly neither to accept a proffered invitation, nor venture to sleep that night. This much they hastily told us, and then hurried away. Ruding returned immediately with an invitation to Jingsha. He proclaimed that all was well; a hog had been slain for us, and we were to take up our quarters in the house that night, and in the morning proceed to Hares. I excused myself from moving at that late hour, and Ruding did not press the invitation. He again called his brother-in-law to the edge of the jungle, and threw out some dark hints. He wound up, however, with telling him that

it would be madness in him to remain there after his warnings. Ghalum and the rest were now so decidedly alarmed, that they insisted on immediate flight; but I should mention that they had observed many suspicious circumstances which have not been stated. I considered that I ought to be guided by the intimate knowledge which they must necessarily have of the habits of their neighbours, and as they were convinced of the inutility of our remaining unless we were prepared to proceed in hostile form, I consented to take advantage of the night for a retrograde movement. I proposed to start after midnight, when the moon would serve to guide us over the good ground to the banks of the river, when we should have daylight for the difficult path over the rocks. The people all cooked, in order that they might not be delayed in their flight on the morrow.

I lay down to rest early after posting my sentries, but I was not permitted to enjoy quiet long, the fears of Ghalum and the other Meeshmis being so great that they earnestly begged I would not delay our flight. At half-past ten the party was arranged in marching order, and enjoined to be very careful in avoiding noise when passing the house which lay close to our path. The Chinese prepared in admirable style a train of wood to go on burning through the night in the midst of our encamping ground, and then, after seeing the guides and coolies take the lead, I bid adieu, with a heavy heart, to the opening mountain scenery which three days before I had hailed as the road to new and most interesting discovery. I found that my people, though generally so awkward, needed no hints in managing a retreat. We passed all the houses unobserved and without noise, excepting that which could not possibly be subdued, arising from the heavy tread of so many men. We arrived at the rocks on the Brahmaputra with no other accident than the fall of a poor coolie, who missed his hold while clambering down the perpendicular precipice of a ravine, where hands and feet were required with careful use of both. He fell full ten feet, but he alighted on some bushes and escaped unhurt. On the bad path we found the want of full light, and indeed after proceeding some time with imminent hazard of broken legs, and finding little progress could be made (the moon was hidden from us by the hill above), we threw ourselves on the ground, and were all quite enough fatigued to enjoy sound sleep. At daylight we resumed our retreat, and at an early hour arrived at our former halting place opposite the Hali. Here the men rested to eat their ready-cooked meal.

About twelve o'clock there was an alarm from the rear of a pursuit, and the musketeers were assembled together. On our arrival at one of the difficult precipices, the alarm was seconded by the appearance of large heaps of stones, ready at the top for rolling down on unfortunate assailants; but though it was agreed at the time that the heaps had been recently made, I believe that they had been prepared long before our coming. When we came out on an open spot in the fields, I called a halt, that we might know what sort of enemy we had to deal with, for they must inevitably come up with us sooner or later, and there came one solitary man. He was Ruding's son: the information he gave us was that an hour or two before daylight in the morning the assembled warriors had invested our position, and concealing themselves

in the jungle, while advancing from all sides, they at last rushed upon our huts, and to their infinite disappointment found them empty. I do not vouch for the truth of this story, nor even my belief in it, for I found that Ruding's game was now to demand a reward for his interference to preserve our party from utter destruction. We could not collect more on the subject than that it had been the intention to attempt a surprise by night if we had accepted Jingsha's invitation to his house, or, had that failed, to wait the opportunity of the division of our party at the crossing place of the great river. We heard also that the multitude were inclined to retaliate on Ruding when enraged at the discovery of our departure, and we now found that even before our arrival at Ruding's these hostile preparations were making, and that this was the reason of our finding his village so thinly inhabited. We took possession of his house for the night.

Principally to avoid the tedious ascent of the great mountain crossed in marching from Khosha's, we adhered, on our return, to the banks of the river, and the remaining part of my journey was only interesting as it discovered the intermediate line of direction of the river to Thathoutheya mountain, and to the Kund.

I was very anxious to retrace my steps up the Brahmaputra with a sufficient force, to overawe the Mizhus from attempting any similar treachery to that they had prepared for us. I proposed to take twenty musketeers, and then, with the acquisition of Lieutenant Burlton to our party, I did not anticipate any further show of opposition.

Though, reasoning on the advantage of doing that which has been left undone may be something foreign to the purpose of this memoir, I think it due to myself to mention the objections and difficulties which have prevented my labours coming to a successful termination, as an answer, *a priori*, to those who might suppose the facilities of pursuing this investigation greater then they really were or are.

Captain Neufville, whom I found returned to Sadiya in a political capacity, had brought up with him, by Mr. Scott's direction, a large party of the Miris, with their Chief, whose emigration from the mouth of the Dihong and from Silani Mor had caused such great dissatisfaction to the Abors. It was proposed to endeavour to resettle these men at their old haunts, which measure the Abors had assured us would produce a complete revolution in their feeling towards us. The Meeshmees were of course to be protected against any retaliatory practices of the Abors.

My opinion was that merely to show the Meeshmees, and to promise to the Abors that they should stay, would not satisfy these shrewd people, who would have required some better proof of the intention of the former to remain. I had completed preparations for my return towards the sources of the Brahmaputra, and it was with great regret* that I deferred the completion of my plans in that quarter, but I yielded partly to the opinion of Captain Neufville, the Political Agent; and what also greatly influenced me in my determination to attempt again to advance from the Dihong side, was the belief that as the Abors were

* I have regretted it ever since, as of all my plans it appeared the best calculated to ensure success Certain knowledge would at least have been obtained from the Lamas whether the Sampo continues beyond the source of the Brahmaputra.

aware of the presence of the Meeshmees at Sadiya, they might now be better inclined towards us, and that at least so good an opportunity might not occur again for some years. I was to be assisted also by having to present to the Abors a similar present to what, it is said, was occasionally given by the Assamese Government in former times. Another reason for a greater probability of success now than before was that I had received an invitation from the Abors of Membu to pay them a visit. During the rains I had despatched to them my active Agent, the Luri Gohayn, to talk on the subject of their conduct towards Captain Bedford and myself, and to explain our motives for so anxiously renewing inquiries respecting the course of their river, in a favorable light. They in reply sent me a round stone as an emblem of the stability of their friendly inclination towards me,—"until," they said, "that stone crumbles into dust, shall our friendship last and firm as its texture, so firm is our present resolution."

Having had some experience, however, of their uncouth manners, and of their susceptibility of being suddenly influenced by the strange harangues of their native orators, I requested to have with me a small party of regular troops, who might keep the villagers in some awe, while guarding our boats and effects at the ghât. I had also fifteen musketeers of the Khamtis to accompany us if we should be able to advance.

We arrived (Lieutenant Burlton was now with me) at Singaru Ghât without any remarkable occurrence on the way, and immediately sent Agakong (a Meeshmee chief, resident on the Dihong,) to the Membu village, to show the before-mentioned stone and remind them of their invitation. He brought back one of the two influential men of the place, with information that we were expected at the village, and that they should be happy to see us. In the meantime people had been with us from Padu village to express the wishes of the Gam and commonalty of that place that we would remain on the sand-bank where we were, and there receive their visits and hold a grand conference, which the Abors seemed to understand as the only reasonable purpose of our coming, or, at any rate, as the only admissible mode of communicating our intentions.

We held to our first resolution, but before we could set out the next day, more messengers arrived from Membu to inform us that they were aware of the endeavour made by the Padu people to detain us, and begging that we would pay no attention to them. This manœuvring exhibits the difficulty of treating with people who do not acknowledge one common head, but, on the contrary, are all jealous of one another, and united only in cases of general application to the common welfare.

We started and marched two hours through a dense tree jungle, by a path admitting, as usual, but one man at a time. We then came out upon a fine patch of cultivation, extending four or five miles, and passing through a part of it we entered a path eight or ten feet wide, and perfectly even, which continues in a direction nearly north to the Shiku. Near this rivulet we found a slight rise in the ground, which terminated on the river's bank in a perpendicular conglomerate. We were quite astonished at the skill and labour shown in the construction

of the cane and suspension bridge thrown over at this point; it was such as would do no discredit to the department for similar works in Calcutta. Groups of trees at either end are so conveniently situated for making fast the canes, that the idea occurs of their having been planted for the purpose The canes are passed over pegs in the supporting posts, and separately stretched and fastened to the different trees. There are two good main suspenders, and on these hang elliptical coils of cane at intervals of a few yards supporting at the bottoms of them the footway, which is not more than twelve or fourteen inches wide. The ellipses are further connected by canes running along the sides, protecting the passenger from the fear of falling; but though considerable stability is thus given to the whole structure by connecting its several parts, there is still a very unpleasant swinging and waving during the passage. The span between the points of suspension is full one hundred and twenty feet.

The road from the bridge to Membu village ascends a low hill, and is stony. In one place, where the natural form of the rock with some artificial defences narrow the path, we found a door-way recently built of green boughs, intended, as we understood, to keep out those evil spirits who might chance to travel in our company.

On both banks of the Shiku are cliffs of conglomerate, the faces fresh from recent slips, caused perhaps by the undermining of the river in the rains (as the quantity of rubbish at the base is trifling). The peaks of this conglomerate ridge are remarkable for their sharpness. Approaching the village, we first passed a great number of granaries, built apart for security against fire. The village may consist of one hundred houses, built near each other in the midst of a stony slope of easy ascent. In the middle is the "Morang," a large building which serves as a hall of audience and debate, as a place of reception for strangers, and as a house for the bachelors of the village generally, who, by their laws, are not entitled to the aid of the community for the construction of a separate dwelling. It was intended that we should lodge here, but the effect upon our olfactory nerves of certain appendages of convenience was so appalling, that we made good a very hasty retreat from it, and we had luckily received hints from the Luri Gohayn on this subject, which had induced us to bring our small tent.

The houses are not of that great length which I have described as a peculiarity in those of the Meeshmee country The first evening there was no great crowd, and we observed the women and the people returning at a late hour from their occupation in the fields, but there were enough present to give us no little annoyance from their unceremonious manners of satisfying their curiosity, which, however, we endured patiently. One fellow sat down suddenly and proceeded to pluck off my shoe, the stocking excited his astonishment, but finding it not so easy to get that off, he satisfied himself by touch that it was absolutely the fact, and then proclaimed to the wondering crowd that I had positively five toes shut up in the narrow space of my shoe. At night we were surrounded and much plagued by men, women, and children, whom we only got rid of by promising them that the next day they should indulge their curiosity to the full; indeed the next

day appeared, when it came* to be an allotted holiday for this special purpose, and our situation was worse than that of unfortunate wild beasts at a fair, inasmuch as that we had not the advantage of cages and bars to keep our annoyers at arm's length. Our people were all suffering and complaining, for they could not command that slight portion of respect which was paid to us, and but for their extreme good nature and forbearance, blows must have ensued from the impertinence of these uncivilized vagabonds. Though I had nothing to communicate, and did not expect to be much edified by what I should hear, I acceded to their request and went into the "Morang," where the Chiefs had assembled, together with those of Siluk also, (a neighbouring village). They seem wonderfully fond of holding these palavers, at which their orators are heard with the utmost patience, and with the most decorous avoidance of interference. Three or four pronounced very loud and vehement orations, pressing for the return of the Sadiya Meeshmees, whom they were assured we retained for the sake of profiting in revenue. I could only return general answers, and refer them to Captain Neufville, the Political Agent. On other subjects, as the motives of our wish to go through their country, they said less than I expected. They speak in a remarkably emphatic style, dwelling upon each word and syllable in the midst of their political discussions, to which I thought there would be no end. One old Chief, when it came to his turn, uttered a long emphatic speech, with great gravity, and made me fear some new dilemma from an unanswerable question; but it was interpreted in very few words to be a simple query, how we came from our own country, and what sort of a country that is? I informed them that I was the bearer of presents, to be divided according to their own custom amongst the Abor villages, and I requested that they would take charge of them and give notice to the Bor Abors that the concurrence of that more powerful tribe might be had for an equitable division. They declined the office, and in return begged that I would make my own division. I had been given to understand that the influential men would not dare to accept anything for themselves in public, but I felt the difficulty of satisfying each in private, not only from the numbers, but from my ignorance of the relative claims of each to consideration. It was therefore by open dealing, and by the magnitude of the present offered to the whole, that I hoped to succeed.

It suffices now to say that our visit was not attended with any advantageous result; they would not consent to our proceeding further by land, and they assured us of the utter impossibility of our going on by water.

I seized a moment during the conference, when all appeared in perfect good humour, to put questions about the course of the Dihong, and could only learn that it comes from the west or north-west, but the Abors of this place are evidently unacquainted with it beyond a very short distance, since their country, or rather that of the Abors, which they visit, lies away from the banks of the river in a northerly direction. Beyond the Bor Abors, on the opposite bank of the

* The village boys, at the first dawn of day, are made to go the round of the place, warning sleepy folks that it is time for labours to commence.

Yamuni river, are the Simong tribe, from whom the former receive the Lama goods The Reiga tribe are on the western side of the great river, beyond the Pasi and Mizong tribes. Some of those present were of opinion, from what they had understood, that both Reigas and Simongs have but a short distance to go to reach the Lama country. All agreed in affirming that the Dihong is not navigable, and that it would be absolutely impossible to proceed along the banks.

The Membu people promised to inform the Bor Abors of our arrival. A hog was voted us by the Council, and also a supply of rice, but neither was given with that hospitable feeling which marks the friendly tribes of the Meeshmees. It seemed as if they voted their gifts in the necessary observance of a custom, and afterwards gave them with great reluctance. These singular people acknowledge no other authority but that of the "Raj,"* or people generally, who make laws at the Councils, assembled in the Morang, where every one has an equal vote; but though not acknowledged by them, it is evident that some few, either through their superior wealth, hereditary esteem, or real ability, exert a very strong influence on the rest, and can readily sway them to any measure. It would be supposed that this would greatly facilitate the gaining of any point at issue with the Abors, but the extreme jealousy of the "Raj," and vigilant watchfulness to preserve their democratical rights, render it a matter very difficult to manage to bribe these influential men, and my want of success amongst them I attribute entirely to my insufficient knowledge of their habits, and consequently of the proper mode of intriguing with them. It is singular to observe in them such different shades of extreme rudeness and civilized observance of laws enacted and allowed by them to be necessary for the good of the community. The purpose of the primary article of their clothing (which consists of a triangular piece of coarse cloth six inches long and four or five broad at the end, by which it is suspended to a string tied round the loins), is vitiated every time they sit down; but of this they seem perfectly careless. Indeed, as we discovered in the evening, when, prompted by curiosity to enter the Morang again, the bachelors are in the habit of basking by the side of their wood fires without any covering at all, and during the day I had remarked that in the midst of a crowd of both sides the men did indeed avoid wetting their next neighbour's leg, but observed no other of the ordinary precautions of decency. However, while many others of the mountain tribes seem superior to them in some points, I have not elsewhere seen them equally ready for a labour like that of constructing the cane suspension bridge. There is more order than usual also in the regular mode of building their granaries. They have equitable laws to make public burthens (such as the presentation of a hog voted us that day, or erecting a new house for any member, when assistance is required,) fall equally on all. Of their religion, I learned no more than that, like the Meeshmees, they occasionally sacrifice to a deity supposed to reside in the woods and mountains. The conical mountain, called Regam, they believe to be the abode of a rather malignant demon; for they assert that any one

* The similarity of this word to Raja renders it very liable to be mistaken. Captain Bedford mentions their "Raja"

who should attempt to pry into the secrets of his dwelling, on the summit, would surely die, as they know from experience.

It was not a little remarkable that though the Abors are said to be the source whence the strange tales of the Sri Lohit are derived, we heard nothing about it from them; on the contrary their geographical ideas are reasonable enough. They declare the Dihong to come from a very great distance, and that it can nowhere be crossed but by boats or rafts, being always too wide for a cane bridge. The Lama country, with which they have intercourse, is situated on the right bank of the river, evidently because after crossing it from east to north to reach the Reiga tribe they entirely lose sight of it in their progress to the north-west.

While on the subject, it may be as well to allude at once to information derived from other sources, particularly from another tribe more to the westward. It is said that one route to the Lama country is by the Kalapani (or black river), which falls in beyond Meyong; it is followed up to its source, and then some snowy mountains are crossed to the inhabited country. Chokis are there placed, and they cannot visit the interior; but the town where they exchange commodities is situated on the south bank of a very large piece of water, which, as they speak of a feature in it so very remarkable to them, of its "having no current," must be a lake. The Governor of the town is named Gendu, and he wears a shirt of mail and rides a horse—so they say. They insist that the Dihong has nothing to do with the lake, and they conclude it to be distant from it.

Here we have apparently the origin of the strange reports current in Assam, to which allusion has been made, of the large and magnificent river; or what is quite as likely in my estimation is, that we derive our story from those tribes who are in contact with the Bhotiyas on the west, and that the Bhotiyas allude to the veritable Sampo passing their country to the north. All the more wealthy Abors have cloaks of Thibetan woollens; indeed scarce a man is seen amongst them without some article of the manufacture of Thibet. They wear large necklaces of blue beads, which they esteem very highly, and they profess that they are not procurable now; they look exactly like turquoises, and have the same hue of greenish blue; but a close examination discovers in them minute bubbles, marking the agency of fire. They are extremely hard, but the only one I could get possession of I broke with a hammer, and it had exactly the fracture of fine Chinese porcelain.

The very rude tribes, of the existence of which the Assamese have an idea, and mention by the names of Bibors and Barkans, and mentioned by the Subanshiri Abors under the latter name, as residing to their north, may perhaps be the Lho-ptra of Father Georgius,* whose account of it need any concurrent testimony, is completely corroborated by a singular note in Persian on a map from Nepal, which I have recently seen; they were to the south of Takpo, where the Capuchins had an establishment.

* Quod populi hi Meridionales labia gerant incissa Lho-kaha-ptra vocantur. Lho enim Meridiem, Kha os, et Ptra incissam designant. Incissionibus infundunt colores varios rubrum, flavum, cœruleum, aliosque. Pangunt ita parentes indelebili varietate notarum tenuellula labia infantium, ut cum adoleverint ore semper picti, ac variegati, appareant.

After our return to our station at Shigaru Ghât, we resolved to try how far we could get up the banks of the Dihong, and ascertain the truth or falsehood of the Abor reports The first evening we halted at the mouth of the Shiko, in latitude 28° 05', at the end of a long easterly reach of the river, beyond the Pasi villages, and within sight of Padu, which is to the north, upon a round hill. The next day we found that the Pasi people had taken the alarm, and we had moved but a few hundred yards when we were met by one of their Chiefs, who came to inquire our purpose. Our conference with him ended by our resolving to visit his village, in hopes that we might thence advance to Bor Meyong, and which indeed he led us to expect we might do. We found the Pasí village a considerable distance inland, in a south-easterly direction, situated on the top of a small hill, and defended partially by closing up the narrow pass leading to it. It is not so large as Membu, but there are about it similar proofs that the people unite for the common good. Very fine clumps of bamboos are seen carefully railed round for their protection and preservation, for the purposes of building; there is no river of sufficient magnitude to require a costly bridge, but there is a very substantial one of trunks of trees thrown over the Shiko.

Our conference with the men of Pasi produced little good. We found them willing enough to promise, provided it were but prospectively, but they would do nothing, not even despatch messengers to the Meyong tribe, though their reason for refusing to guide us in their direction was that they could not possibly do so without permission. They gave an admirable answer to our threat of proceeding without their assistance, by leading Lieutenant Burlton and myself to the top of a more commanding hill, and asking us how we liked the look of the country which we proposed to march through without guides. We saw that they were right. They behaved towards us here with much greater respect than at Membu, insisting that we must gratify the commoners by becoming lions for an hour or two, but restraining these in their familiarities.

We returned to prosecute our discoveries on the banks of the Dihong, but were accompanied by two or three of the Chiefs, who seemed very anxious to watch our proceedings. We soon experienced a marked instance of their jealousy, for arriving at the end of that reach of the river which is nearly north of Pasi, and doubling back towards the east, (after getting round the base of the low hill intervening,) we found that the north face of that hill is a perpendicular rock, rising from the water's edge, and a smile might be observed on the countenances of our friends as they watched the effect upon us of the sight of this impediment, for they had no intention of showing us the commodious path which we afterwards discovered on our return! Determined not to be deterred so early in our career, I led the way through the brambles up the rock, and in spite of the opposition of dense underwood, we continued to advance, and we got over the difficulty; but a difficulty it really was, and our people came up very late. In the meantime we missed our friends of Pasi. We encamped on a small sand-bank, which is to the west of the Padu village, on the opposite bank; small hills filled the space to the river left by the

direct continuation of the high Reging range There is generally a small bed of stones under the base of the hills, found alternately on either bank, which would add one hundred to two hundred yards to the breadth when the river is full. At present the breadth of water was two hundred yards.

The opening of the hills now showed the direction of the river from a considerable distance to be from west-north-west. I went forward to have a better view of the next reach, and a little in advance I found a well-beaten path continuing along the edge.

At dusk we were surprised by a rather numerous body of armed men suddenly filing down from the hill to our east. We took no notice of them, and they drew up and seated themselves in a circle at forty or fifty yards distance from us, and we found that not only the Chiefs, but several of the commoners of Pasi, were here mixed with the Padu people, whom it seems the former had alarmed with the news of our advance. They remained perfectly quiet, and built their huts for the evening. Finding them not likely to open the communication, I sent to know the intention of their coming "in such a questionable shape," and received for answer simply that they were there to oppose our progress towards the Bor Abor villages. The vengeance of the tribe would fall on them, they said, if they dared to permit our advance.

I do not suppose that they intended to fight; the alarm of the first musket shot would at all events have been sufficient to clear the field; however, it would not do to provoke actual hostility. I therefore informed them that we would not advance to the country of the Bor Abors without having previously conferred with that tribe, and that our intention was only to proceed along the banks of the river as far as we should find it practicable, and without interfering with any one or deviating from our path to seek their villages; that if the information which they had given us, with so many protestations of its truth, should be found correct by us, they had nothing to fear, as we must necessarily turn back when we should find it impracticable to advance, but we begged for guides to answer such questions as we should put about names of hills or rivers. They thought this reasonable, and putting confidence in our promises, they withdrew in the morning, leaving two guides according to our request.

We continued to advance from an early hour, to near one o'clock, along the left bank, interrupted only by the unevenness of the path, when it passed over enormous blocks of stone on the very base of the hill.

The river was generally calm, and gliding with an easy current. The solitude of the heavy woods was only disturbed by the loud solemn tones of the bell-bird, which we now heard for the first time, and not being acquainted with its note, were almost assured that some solitary being, perched on the summit of one of the wild cliffs above us, was either employed in chiming his matins to the sylvan deities, or perhaps spreading the alarm of our approach, so exactly does the note resemble that of a deep-toned bell.

We passed the mouth of a small rivulet named Shibot, and observed that the beaten path there leaves the great river. Our guides soon after informed us that we had arrived at the conclusion of our

journey, and we found in fact that the steepness of the mountains much increased since we had left behind us those lower hills nearer the issue of the river to the plains—was now grown very great, and a smooth perpendicular rock soon presented itself to notice, fairly obstructing further progress. There was not the slightest appearance of more favorable ground in advance, and if we did move on by land it must be by cutting our way through the thickest cane jungles and underwood, in a place infinitely the more difficult from its situation or the steep acclivity of the face of the mountain.

The breadth of the river was reduced at this point to one hundred yards, and it was still mild and tranquil,* but the form of the hills gives rise to the expectation of immense depth.

We had brought with us a small canoe, thinking it might enable us to get past any very difficult place, and now we got on board and set out to see whether the difficulties by water were equal to those presented by the land. The river partook of the same kind of features as we proceeded; the water's edge was bounded by smooth perpendicular rock, under which we advanced by poling against the small projections and crevices, but after getting over a distance of two or three miles the foam of a rapid became visible as we turned a corner, and here we soon found our labours were at an end. A stone bed projected from the east bank, few of the rounded blocks of which were less than two or three feet in diameter, and many were of much larger size. The rapid could never be passed on the descent, even were it possible to get the boat up it; and as to carrying the canoe, that was impracticable over blocks of stone of such size. We advanced as far as it was possible on the stone bed, and from its further end climbed up the rock to overlook the river. The next reach was from the west, and the water quite smooth to a considerable distance, the hills high and equally steep to the water's edge.

We had the curiosity to examine the path leading inwards from the Shibot's mouth, and after entering the jungle on the hill up which it wound, found it narrow, but still well beaten.

After our return to Shigaru Ghât we halted to allow time for the arrival of the Bor Abors From the neighbouring villages we had constantly visitors, who come to exchange their yams or fowls for salt.

The Duku Chief had been down during our absence, and he now made his appearance again,—a fine-looking, well-dressed fellow, with very good manners, and a number of followers. When he stopped in front of our tent, he saluted us with a shrill whoop, more like the crowing of a cock than any other sound I can think of, and without appearing to take notice of us, he continued a long speech, during which he exalted his voice, as if calling to people at a distance, and never ceased beating his right foot on the ground, but every now and then the

* The question immediately occurs now why we did not take a section of the river we had not the means, and the utility of providing them was not so obvious *then*. But we had taken note of every petty rivulet joining the Dihong, from its mouth upwards, and were perfectly aware that none of them contributed very sensibly to the quantity of water Whatever the discharge of the Dihong at its mouth, we had here the same quantity nearly—the entire river. A very simple calculation, shows us that, for the undiminished discharge of fifty thousand cubic feet per second, and a supposed velocity of only three miles, the depth required is only thirty-seven feet Mr Klaproth's objection to the size of the river appears then not well founded

extraordinary whoop was renewed. When this was over he good-naturedly informed us that he had given us a specimen of the ceremony of meeting at Councils amongst the Abor tribes. We were very much pleased with this man, but could not get anything from him either in the way of information or assistance in our project. He refused to take us to his village, on the plea that his authority would prove insufficient to protect us from the unpleasant familiarities of his people. He presented some rock salt from Thibet in the shape of large crystals. I think that their possessing this article at so short a distance from our side is a collateral proof that they cannot have to travel very far for it.

We had little more success with the Bor Abors when they arrived, though they seemed equally well-inclined towards us with the Duku party. They assured us that they could not venture to take us to their villages without having prepared the people for our reception, as a very hostile feeling existed owing to our supposed detention of the Miris. They promised, however, to exert their influence, and did not doubt but they should be able shortly to send us down an invitation. They appeared to me to be sincere in professing their inability to answer our inquiries about the Dihong; they remarked that they were no travellers, and had little curiosity about remote countries. Whereas we, on the contrary, seemed very inquisitive in such matters, and it would therefore be infinitely better that we should travel and gain from actual observation the information we sought, as it could be but imperfectly acquired from those who did not understand our purposes. They could only hold out hopes of our being able to visit their own villages: they assured us that they had no influence with the next tribes, and that we should certainly experience much difficulty in treating with them, and should we gain a footing amongst the Simongs or Regas, it would be but one step in moving towards the accomplishment of our wishes.

While the Bor Abors remained, we had a specimen of their skill in shooting with the bow, which was not particularly creditable to them. The object was a trunk of a tree, at the distance of one hundred yards, which they always shot very near to without hitting. Lieutenant Burlton then indulged and astonished them by firing at a mark, placed at the extreme distance to which their arrows would range.

From that time to the present we have had no communication of importance with the Abors. Tassur, a Chief of a tribe, removed a few miles more west, gave some hopes of preparing the way for us to a certain distance, but he himself was of opinion that we should not succeed in penetrating far enough for our purpose. However, had I been able to remain at Sadiya, I should not have failed to make the attempt.

I have always thought that in the absence of ocular demonstration, the most valuable information respecting the ultimate course of the Sanpo, or rather the knowledge of the exact spot where it leaves Thibet, whether about the ninety-fifth meridian of longitude, or beyond the sources of the Brahmaputra, in the ninety-eighth degree, was most easily to be obtained from the Lamas inhabiting the narrow valley, on the banks of the latter river, who must know beyond all

doubt whether their territory is or is not separated from Thibet by a large river, and must also be informed of the route of the Lassa officers, who come down to them yearly to receive a tribute

I have now to present the information derived from the Lamas by Muli, a Meeshmee Chief of the Dibong, with whom I had long been acquainted by name as the most influential man of the Dibong mountains He says Meshipu Lama told him that the Lamas call the Dihong, Lassa Chombo. (Tsongbo, he also pronounced it.) There are two branches, one from or passing Lassa, and the other, the smaller of the two, rising near the heads of the Brahmaputra. Below Lassa is a town called Kongbong,* and the river also goes by that name. The Khana Deba's country is at the source of the above-mentioned eastern branch. The Lassa people, in their way to the Lama valley, go up the lesser Dihong, and cross over snowy mountains from its sources to those of the Brahmaputra. They occupy one month from Lassa. They do not mention any other large river nearer than three months' journey.

Between the Dibong and the lesser Dihong is a high range of snowy mountains, which prevents the Meeshmees from knowing of the existence of the lesser Dihong, excepting from reports. I must add that this information was not given in answer to leading questions.

This gives a clue which was wanting to the story of an old Assamese, now resident at Sisi, who was sold by the Meeshmees as a slave to the Lamas when young, and had contrived to make his escape by the route of the Brahmaputra, hiding in the jungles by day and travelling by night. As evidence of the truth of his general statement, we have the notoriety of his captivity, which led to his being brought to Mr Scott, his acquaintance with the Thibetan, shown by his knowledge of words which we drew from a vocabulary, and his offer to accompany me as interpreter.

I twice saw this old man at an interval of eight or ten months, and having preserved in writing the names of all the places mentioned by him, had a satisfactory proof of his sincerity, by comparing the last with his former statement. His recollection, however, was not sufficiently clear to enable me to lay down any new positions.

He says he resided with a Lama† and his wife at the village Aprawa, at the source of the Brahmaputra, in the east, beyond the Meeshmee country. He had repeatedly been on trading excursions to the Khana Deba's country, distant ten days' journey over snowy mountains the whole way There, he says, on descending from the height, the sources of two rivers are found, one running to the west, which he was informed is the Dihong, and the other to the south. The Khana Deba's village is called Powa.

The old man always persisted that he travelled eastwards over the snowy mountains; if, however, he were mistaken—and that in fact he went nearly north—there would remain no difficulty in reconciling this with the former statement.

I now prepared to accomplish my long projected expedition to the Khamti country, on the Irrawaddy, and looked with anxiety at

* *Conc pou-y* of the map accompanying Du Halde.
† In the Assamese sense—a man of the Lama country, not a priest

the snow on the mountains whenever a fair day permitted a view of them, waiting till the quantity should be so far reduced that they might be pronounced practicable. It must be recollected that the time of rapid thaw is not that for crossing in safety, and that the scanty clothing and naked feet of the natives of the plains make them very unfit people to encounter the hardships of a passage through very heavy or extensive snows; both these reasons probably influenced my Khamti and Singfo acquaintances to urge my putting off the trip to the proper season.

I had left it to the Luri Gohayn to make such arrangements as appeared to him necessary to insure success, and he, considering it only proper to have with us some Khaku (Singfo) Chiefs of responsibility, who might become our guarantees in case we should move through any part of the independent territory of that tribe, fixed on the son of the Gam of Latora, and a relation of the same family, named Tansantong, as both well fitted for it and willing to undertake the office. These two, with their followers, were to add about fourteen to our number: the Tao Gohayn, and one or two more Khamtis of rank from Sadiya, with their followers, numbered as many more, and for a guard we had ten fusiliers of the Khamti militia. But strong as was our party with this accession, Lieutenant Burlton and myself derived little advantage from it in our personal comfort. We had but sixteen coolies to carry both our own light equipment of necessaries, and several bundles of presents, besides the few instruments I took.

We embarked our stock of rice and our own followers on the 15th April, in canoes covered over with a thin bamboo mat: the temperature at this time varied from sixty-nine degrees at sun-rise to eighty-seven degrees at four o'clock, and in the sun it was as high occasionally as one hundred and seventeen degrees. The navigation of the Dihing, which we entered on the second day, proved very tedious. We were subjected both to delay and inconvenience by the frequent occurrence of storms. Some mention has already been made of the Dihing (Noa Dihing), and an account given of the gradual formation of this river by the natural enlargement of previously existing streamlets, in consequence of the ancient channel having become choked with stones. It is narrow, being seldom more than one hundred yards broad, and its course is tortuous, as might be expected from the equal level of the plains which it intersects. Above Seyong, where the rapids commence, its character resembles that of the Brahmaputra, beyond Sadiya, in similar sub-divisions into small channels. The entire difference of level from Sadiya to Kasan (which may be said to be at the extreme limit of the navigable part of its course) is four hundred and nineteen feet, of which upwards of four hundred feet are due to the twenty miles between Kasan and Seyong, and of this again the last eight miles below Kasan must claim a large proportion. Without the aid of a party of Singfos from this place, we could scarcely have dragged the canoes up the violent rapids immediately below it, where the river, just before throwing off the Bori Dihing branch, washes the base of a perpendicular cliff, and is cooped in width. The latitude of Kasan, at our halting place, where the Pen rivulet falls into the Dihing, is 27° 30′ 25″. Between Kasan and Lugo, which was our first stage of land

route, the Dihing winds in several channels in a stony plain, occasionally meeting the base of the low hills on either side. On the north bank two or three rivulets fall in, the principal of which is the Pakan. The hills on that side are low near the rivers, and are spotted with patches of cleared grounds; on the south side they are at first two hundred feet, and gradually rise, till opposite Lugo they are five or six hundred feet high, and are all clothed in heavy tree jungle. We passed the river twice by fording, though with difficulty, and opposite the little village of Gakhen we had to cross from the south to the north bank in a canoe, and there being but one, we were much delayed. We next ascended to the top of a cliff overhanging the river, and passed through a few fields and much jungle to Lugo, a village of five or six houses, and thence we descended from the cliff to the mouth of the Tungon Topon rivulet. At this point the plain terminates, and the river is seen to issue from a narrow opening in the north-east.

From Lugo there are two routes, one over the Insong hill, directly east, which, by disuse, is said to have become nearly impassable; and another, which was recommended to us, though not so direct, leading over a lower part of the hills, a little more north. The banks of the Dihing are said to be impracticable. We went up the Tungon, which is one continued rapid, and after proceeding some distance northward, turned to the east, where the hill is nearly flat, and covered with heavy bamboo jungle. To the north we saw a very high wall of hill connected with Dapha Bhum.

We passed close to the village of Pishi, and were inclined to halt there, where some sort of hut might be had for shelter, but a jealous feeling prompting the Singfos of the place to deny that we could get water near at hand, we were obliged to follow their advice and move on to the Toonghoot rivulet, where the jungle was so thick that it was necessary to clear a space for our encamping ground. We found by the barometer that we had ascended considerably during the day, as we were now one thousand and seventy-one feet above Kasan (one thousand nine hundred and eleven feet above the sea).

The path led through much jungle as before, and the ascents and descents were inconsiderable, till we arrived at the brow of the ridge overlooking the Dapha. The height commands an extensive view, but heavy clouds hung low in the atmosphere and hid the summits of the hills. There was a very steep descent, followed by steppes of narrow plains, where the fields are of the Dapha villages. We halted at Kumku, a village of eight or ten large houses, one of which we were permitted to occupy. The hills crossed appeared to be sandstone. We passed during the day one of those beds of white mud, of which there are several in this neighbourhood, resorted to by cattle and wild beasts of all kinds, which eagerly devour it. The most remarkable one is at Supkong, on the Bori Dihing, where there is a bed of coal in the middle of the river, and the jungles are full of an odour of petroleum. I went to see it. There were two beds, one at a little higher level than the other, but both on the plains, filled with liquid mud of various degrees of consistence. One was twenty or thirty feet across, and the other larger In the middle, where bubbles of air are seen constantly rising to the surface, the mud is nearly white, and is there

in a more liquid state; on the edges green petroleum is seen floating, but it is not put to any use by the Singfos, neither is the coal.

Heavy rain compelled us to halt the next day, and we received a supply of rice, amounting to twenty or thirty seers, which the Gams of the neighbouring villages said was all that could possibly be collected.

It now appeared that we were in an awkward dilemma, for the Luri Gohayn and his friends, who were to have been instrumental in procuring supplies for us, now depended on me to be furnished with a sufficiency for the journey. I offered triple payment, in kind, at Sadiya, or a large price in money, but they seemed really unable to supply me, for their poverty would have inclined them to accept my offer, though amongst the Singfos it would be considered barbarous inhospitality to suffer a traveller to pay for his food.

In the meantime the Dapha was beginning to rise, and we were advised that it would soon become unfordable (as it actually did), but we had despatched a large party of the Khamtis to a distance to seek for rice, and while uncertain of the result of their search, we could not venture to cross.

The barometer gave the altitude of Kumku above the level of the sea one thousand five hundred and twenty-three feet; the fall of the river between this and Kusan is therefore six hundred and eighty-three feet. It rained again on the morrow, but the glad tidings having reached us that the Khamtis had met with unhoped for success, we set out forthwith.

The bed of the Dapha, from the base of the high group of mountains to the junction of the river with the Dihing, has some very remarkable features. It varies in width from half a mile at the mountains to one-and-a-half mile where it terminates; to the bank of the valley, on the east side, is a range of conglomerate hills rising in steppes, of which the lower one (of sandstone) two or three hundred feet high, runs nearly straight and parallel with the river, with generally a perpendicular face. On the west side there are also steppes, but the rise is gentle, and the direction is not so straight. The extent of this valley appeared to be six miles in length, but as the river winds round a hill from the eastward, I did not see the nature of the bed beyond this distance. The whole of it is a stony inclined plain, not very uneven, and vegetation has made but little progress in covering the nakedness of the large round boulders of which it is composed. The immense force of the current has worn for the river rather a deep bed, and it is reported that the suspension bridge, which is nearly equi-distant (half-a-mile) from each bank, is not liable to be carried away by the floods of the rains, yet it would appear that in its various changes in the course of time the river must have alternately washed the base of the perpendicular cliffs on its east, and traversed over to the foot of the easy slopes on the west—how, otherwise, is the existence of so large a stone bed to be accounted for? The idea on first beholding it is, that it must have been caused by some extraordinary convulsion, and the destructive and overwhelming rush of a torrent of waters. The Digaru falling into the Brahmaputra, opposite Suhatu Mukh, presents another instance of similar remarkable feature, excepting that the wide part of its bed is not through hills.

The extent of its open stone bed is represented in Captain Bedford's map as twelve miles long, and it has a breadth of nearly one mile; the sides nearly straight, as if the current in its rush from the mountains admitted of no impediment or delay. Indeed I was informed by the natives that both these rivers are notable for their sudden and violent floods.

I may be excused dwelling on this subject a little longer to mention a singular occurrence. While the fleet under Captain Neufville was moored opposite to the mouth of the Noa Dihing in 1825, the party mention that they were startled one evening by a gust of cold wind from the eastward, which was immediately followed by a violent commotion in the water and sudden swell. Its effects were not severely felt, excepting in the very last boat of the fleet, which happened to be a Saugor row-boat, mounted with a carronade, which was whirled round and sunk instantaneously, while an immense portion of the bank was as suddenly cut away. This appeared to be a flood from the Noa Dihing, the immense force of which was not exhausted in crossing through the volume of water of the Brahmaputra, upwards of one mile, at an angle of forty-five degrees with the current of the latter. The gun-boat was never recovered.

The common bridge for foot passengers, which is rebuilt yearly, had been broken up in the night by the rise of water, and though with some difficulty the elephant forded at a favorable place, the current was found too strong for our ponies, which we had brought thus far. The suspension bridge, or Saku, consists of two strong canes, stretched between stages of bamboo, which are secured in piles of the largest portable stones heaped up around them. Whenever the passengers were few, and a cheap bridge were needed, this would answer admirably. A cradle, or long basket, in which a man may sit or lie, is hung on the canes by two loops, and the exertions of two or three men easily pull it across when loaded. The "rushing" of the "arrowy" river below, with its loud roar, causes not perhaps the most pleasing sensations to the novice, but it is perfectly safe. The distance between the points of suspension is eighty yards. The view from the bridge is fine: its features are grand. The mountains are very lofty and bold; their summits were all hidden in dense clouds, but we could see some of the snow, and with the telescope the little threads of bright water trickling down from it in the ravines and chasms. There is a large gap, where the Inké falls in from the north between mountains, which we distinguished by the names of 'needle peak' and 'brown hill.' The gap is filled in the rear by a snow capped ridge. We had gone some distance up the river to the bridge. We now returned to within half a mile of the Dihing, and ascended the sandstone hills to the village of Pasila, on one of the steppes. It is a new village of six or eight houses. There is excellent ground for rice cultivation on the perfect flats of the steppes, and for grain requiring a drier soil they have cleared a part of the hill where the slope is full thirty degrees. A very good observation gave the latitude of Pasila 27° 29′ 54."

We continued our march the next day, proceeding over the hill eastward, with the Dihing on our right. We descended in the same

direction and came again upon the banks of that river, where the little Inké falls in. Here, on the north bank, a narrow strip of plain stretches along under the low hills to Lujong village. We halted a while to beg for a supply of rice, which was given, and then entered the jungle where the river winds at the bottom of contiguous hills, and does not admit of passage along its edge. Opposite to the Phokong rivulet we found a perpendicular cliff of sandstone, and were obliged to cross on rafts of bamboo. On the south bank we passed Imbong Kussar, situated in the midst of a fine little cultivated plain, and proceeded to Tumong Tikrang, where a miserable hut was pointed out for us remote from the village.

We found that a certain degree of enmity existing between the Khamtis and Singfos made the latter a little shy, but having made good our entrance into the Gam's house, we experienced afterwards a very kind reception and much attention. He promised a sufficient supply of rice to enable us to go on, and he fulfilled his promise the next morning, most handsomely giving us a small surplus, and men to carry it two stages.

We were now to take leave of the inhabited district and enter a wild region, where no paths exist but those made by the constant passage through the jungles of elephants, rhinoceroses, and buffaloes.

For the last two years none had traversed the wilderness excepting the two Meeshmees who were now our guides, and their only means of finding their way through it was to hunt for the notches left on the trees by themselves last, and by occasional travellers of old before them. Our coolies had each of them to carry twelve seers of rice for their own use, besides their shallow cooking pot and clothing. What they could carry in addition for us was a mere trifle each man. The elephant was sent back as no longer useful. The perambulator had been left at the Dapha with the Burman who wheeled it, who had already fallen ill. I had offered in vain a handsome reward to any one who would undertake to convey it on, and afterwards found that it could not possibly have been used.

The next march was entirely along the banks of the Dihing, the plains terminating a short distance beyond the village, where a boat conveyed the party across to the north bank. In the plains the river is occasionally fordable, but never so up here. We kept upon the edge, making very slow progress over large blocks of rolled rock. Lieutenant Burlton discovered a sycamore tree amongst the jungle, and we observed thin strata of coal alternating with blue clay in the sandstone rock. About half way to our journey's end we encountered every now and then a perpendicular cliff, which we were obliged to clamber over with much loss of time. The rapids here frequently deserve the name of cataract.

We halted on a small stone bed. The thermometer stood low for that season of the year (3rd May), much lower than at Sadiya at the same time. At sunrise it was sixty-two and a half, and seventy-four and a half at five in the evening, when the state of the barometer was noted. We were then one thousand seven hundred and fifty-nine feet above the level of the sea, and two hundred and thirty-six feet above Kumku

A midge, called dam-dum, common to the hills, began now to trouble us It flies on a noiseless wing, and has no hum like the musquito to announce its treacherous attack; neither is the bite immediately felt, but a little blister is soon after seen, filled with extravasated blood, and the itching becomes so intolerable that it defies the utmost exertion of patience Our friends with the "bottomless breeks" were infinitely worse off than we were, whose hands and feet only were exposed, and indeed those of the plains were in a few days almost disabled by the inveterate sores caused by these abominable pests. I had seen them before in the Meeshmee hills, but it was then cold weather, and the annoyance was not to be compared with what we now found it.

On the 4th May we left the Dihing entirely, ascending the hill immediately on starting. Our guides, trusting too much to themselves, on first entering the jungle, soon betrayed signs of doubt, and informed us that they had missed the way and must search back for their notches. In this search they were occupied two good hours, and a most unpleasant anticipation it gave us of what we might expect when fairly advanced into the wilderness, but our guides received the occurrence as a lesson, and invariably afterwards proceeded with the utmost caution. We had either tree or bamboo jungle the whole way, in which the leeches are innumerable; every ten minutes a cluster of eight or ten might be knocked off from each ankle. The direction was nearly north-east, and we were proceeding obliquely across spurs of a high range, the summit of which lay to our north. We were for ever ascending or descending, and at our halting place the barometer indicated an elevation, gained in the course of the day, above the level of the Dihing of two thousand eight hundred and twenty-one feet.

The temperature at sunrise the next morning was much lower, being only fifty-seven degrees. The men lent us from Tumong Tikrang to carry rice now took their leave. We could not induce them by any offer to proceed further into the hills: two of Lieutenant Burlton's men were attacked with fevers, and we very anxiously endeavoured to persuade them to leave us and return to Sadiya, but they would not. They were probably afraid of being seized as slaves by the Singfos. We first had to descend considerably by a steep and winding path to the Moha Pani, which comes through a cleft from the north-east, and immediately commenced a most laborious ascent at the opposite mountain. The rock appeared to be gneiss and mica slate. About ten o'clock our guides sat down by a little pool of muddy water, which they warned us might be all we should see that day; they laughed, and we did not understand them quite so literally as they meant it. Again we set out on the ascent, and surmounted one height after another, each of which in succession appeared to be the summit of the mountain. We had left the bamboo jungles, and were amongst dwarf moss-grown trees, which spread their crooked branches in wild irregularity, when showers passed us every few minutes and made it very cold. Our guides darted on at an increased pace, and though our eagerness to arrive at the end of our toil made Lieutenant Burlton and myself outstrip the rest of our party, we were much behind our guides. One large peak at last long deceived us with the expectation that it must be the last. Snow is said to remain on it to a late season. But the top

of this, when reached with many a weary and slow step, gave us only a commanding view of the next still higher ridge. At four o'clock, after being often in danger of losing our way, we came up with our merry guides, who were sitting cooking their rice under the hollow of a large fallen tree. We asked eagerly for water to quench the thirst, now become painful, and were answered by taps on the tree above them and a nod of intelligence. In fact this "diamond" of the mountain, this old hollow trunk, contained all the water that we could expect to meet with that day. It is torn from its roots, and it did not appear how water could collect in it, except from drippings from overhanging branches. However, our guides asserted that it gradually fills again within a few hours after being emptied. We had already learned to cook for ourselves, as the only means of securing a dinner, and we had that day one fowl left on which to display our talents, which were ever after degradingly employed in merely boiling our pot of rice. The people were much fatigued and arrived late, and it was with difficulty that we got a miserable hut built to shelter us from the rain, which continued all the evening. The thermometer stood at sixty-five at five o'clock, and the barometer informed us that in addition to the height of our last halting place, above the Moha, we had climbed up three thousand eight hundred and forty-nine feet, and were eight thousand four hundred and twenty-nine feet above the level of the sea.

At day-light on the 6th the thermometer was at forty-six. The water of the "diamond" had been fairly expended the night before, and I had placed a sentry to secure a proper distribution in the morning, but it was nearly empty, and what little had collected was too dirty to use. We therefore marched before breakfast, contrary to our usual custom. After climbing one more peak still higher, we did at last perceive the summit of Wangleo Bhum; but as it is a large cone, the path led round it as less laborious than clambering over, and after two hours' march we found a small rill of water trickling down one of its ravines, which barely sufficed for our morning's meal. We noticed a new description of bamboo a little below the summit on the north face of the mountain, not growing, as usual, in clumps, but singly, and having a coronet of sharp thorns round each joint. They follow the moss-covered trees of stunted growth and prevail to a considerable distance on the descent, where heavy forests and thick underwood again occur.

It is now time to convey a better idea of our situation according to the knowledge we had then acquired. We were then crossing that ridge of mountains which separates the nearly parallel streams of the Dihing and Dapha, the commencement of which I have already mentioned as the conglomerate and sandstone cliffs of Pusila. The highest part of its crest connected with Wangleo by a succession of peaks was still further east, on our right hand. Beyond the Dapha, at no great distance on the north, the Beacon now bore three hundred and thirty thirty N, thirty W, and a high wall of mountains, capped with snow, followed, stretching eastwards to some distance, and then turning south, giving rise to the Dapha and Dihing on this side, and to several rivers flowing into the Irarwaddy on the other.

We passed nothing extraordinary on the descent, but a beech and fig-tree, the latter producing very large fruit, and some sweet-scented

violets. At the bottom we emerged from the jungle on a beautiful little plain covered with short grass and fern, hills abruptly rising on either side to a majestic height, and some deeply-clothed in snow closing the distance We halted on the banks of the Dapha, at a spot frequented by hundreds of deer, elephants, and monkeys. The former were too wild to allow us to shoot one

We were still five thousand four hundred and thirty-one feet above the sea. Some idea may be formed of the rapid and tumultuous current of the Dapha, from the circumstance of its falling three thousand nine hundred and eight feet in twenty miles of its course from hence to Kumku, where I have already stated the altitude as one thousand five hundred and fifty-three feet above the sea. We saw a new fruit of the plumb kind, with a very thin skin and good flavour, and some wild lichis. A good observation gave the latitude 27° 31' 20".

The next march was for some distance nearly east along the boulders of the edge, or in the track of wild elephants in the jungle; then turning more south, after the separations of the Dapha into two branches, we crossed the left branch by wading, where it is fifteen yards broad, and commenced our ascent up the great pass. We halted at two o'clock in cold and heavy rain, but our people, who were now suffering very severely from fevers and swollen legs, were many of them not up till late. It was our constant employment on halting, as soon as we could get a hut built, to make a fire in front and hang up our clothes to dry. Had we not luckily been provided with a piece of wax cloth, which was of great assistance in keeping out the rain at night, we must also have sunk under this unaccustomed exposure to severe weather. The total ascent above our last halting place was two thousand four hundred and nine feet, total elevation seven thousand eight hundred and forty feet. When we resumed our march at the ascent early on the morrow we were in the space of an hour on a level with snow, distant two or three miles, on the opposite mountains to our right and left. We could plainly trace the waters from their sources, and in the melting snow, which still lay in considerable quantity in the ravines. The whole scene possessed in a high degree the features of wild and romantic grandeur We were ascending the ridge which separates the two branches of the Dapha, and were fast approaching to the altitude where they have their origin. We were near the end of a long but large dell or chasm, of which the Wangleo and the higher mountains succeeding it form the one bank, and the Beacon with its high wall, of which it forms a splendid pinnacle, the other. In advance the pass to be surmounted formed the connecting ridge between the two sides.

The trees were now growing in all directions, seldom perpendicularly, and all covered with coarse moss, excepting the smooth barked rhododendron, which was then in fine flower. Lieutenant Burlton detected both beech and ash in the course of the day, and at a great altitude we found abundance of the plant, the yellow bitter roots of which constitute so principal an article of Meeshmee traffic with the Lamas. On our side there were no fires, though they abounded on the northern mountain, even at a much lower level. Towards the summit there were some large bare blocks of clay slate About ten o'clock

we reached the snow, which does not cover the whole apex of the mountain, neither does it always lie in the deeper or more shadowed spots, but in patches, which we were frequently obliged to cross. The ground was sodden with wet, and unpleasant in the extreme to walk over. We plainly perceived that our difficulties would have proved much greater had we made the attempt earlier in the year.

A violent storm of hail, thunder, and lightning, saluted us as we reached the top, and prevented our distinguishing more than that the heavy snows on our right extended a considerable distance. I shall say no more of the storm than that at such a place a more unpleasant and disheartening occurrence could not well be imagined. Our guides appeared much frightened, and they went scampering down the most villainous ground we ever saw; while we followed sinking to the ankles in a sodden mass of rotten leaves and moss, and pushing our way with difficulty through the thick fern. The lightning set fire to one of the fir trees on the opposite height, and we could long distinguish it burning. In the pass we found a sad proof of the truth of the statements respecting loss of life, which has generally befallen a party making the passage. I picked up a skull, said to be that of a Singfo. Very much to our annoyance we learned from some of the party joined from the rear that two of Lieutenant Burlton's men had lain down and refused to move on. They were brothers, and one of them, though not himself complaining, had determined to remain by the other, who was overcome by mere fatigue. To assist them was impossible; carry them we could not, even had we rice sufficient to enable the people to bring them on at a slow rate. We halted on the Phungan river, near the course of which we had descended from its sources, but it was of considerable size when we first saw it. It continued to rain very heavily the next morning, and we marched much later than usual. We were anxious to halt altogether for the day, to let the unfortunate men come up, and to recruit the strength and spirits of the whole party, who greatly needed rest. Several had severe fevers, and nearly all had swollen ankles and dreadful sores from the bites of the noxious dam-dums and leeches. Our stock of rice, however, would not admit of a halt; we therefore continued on our descent down the Phungan pass. The ground was sodden as yesterday, but not so bad. Leeches and dam-dums scarcely bearable, we once took the trouble to count the collection for about half-an-hour, and tore thirty-five leeches from one leg. We went through thick jungles of tree and prickly jointed bamboos, and occasionally came out upon the Phungan; but the steepness of the hills allowed us to see nothing beyond the deep ravine which we were moving down, and the closeness of the trees made it extremely difficult to me to note any bearings of the direction we were travelling in. We crossed five or six rivulets which joined the Phungan, having their origin in the snows on the right bank. We halted sooner then we ought, considering our supply of rice. Another of Lieutenant Burlton's men, a very fine young lad, had complained at starting of his weak state, but promised to come on slowly; however he did not rejoin us

The next morning we made such arrangements as we could to learn the state of the three now missing. We left two men at the halting place, and sent back two more, with the promise of a reward if

they should succeed in bringing on the unfortunate loiterers We felt less anxiety about the first two who lingered behind us, as they had but five days' journey to return to the last Singfo village, and if they preferred coming on, our track was now well marked by the passage of so large a party. Our path was better to-day than that of yesterday, but the march was equally uninteresting, confined in a narrow ravine between two high mountains; the only object we ever got a glimpse of beyond it was some towering snowy peak. The direction of our journey was not easily guessed We crossed the Phungan to the north bank, half way by wading, and the remaining half by a bridge, which was speedily erected by the Singfos. We then left the banks of the Phungan, and halted early on a little rivulet falling into it. We should have gone farther, but we were told that we should find no water until we had crossed the next hill We picked up a walnut in the jungle, but could not find the tree When the people rejoined us whom we had left behind, they stated that they had found the last lingerer, but that as he was unable to come on with them, they had given him a flint and steel, which he was in want of, and he promised to follow us slowly.

We set out again early in the morning, and were employed till twelve o'clock in a most fatiguing march over a hill. At the bottom, on the opposite side, we met with a small rivulet, and it was earnestly debated whether we should halt or not. The Meeshmee guides were the only people of the party who pressed for making an attempt to reach the next place where water could be obtained; and their argument being a very cogent one, with the small stock of rice remaining, we went on, and after ascending and descending two more hills, we halted at four o'clock with the guides and some of the Singfos, who appear to have more stamina than the Khamtis. The remainder of our people did not arrive till late at night, and some not till the next morning. Our own pots and rice not having been brought up, we got a Singfo to lend from his store, and our hands supplied the place of spoons, while the pot lid served for a drinking-cup, out of which we could yet enjoy our gin and water. Heavy rain all the evening; but since crossing the Phungan, we have always been fortunate in halting where wild plantain leaves could be procured for building our huts. The hill crossed is of sienite

We started in heavy rain again the next morning, and descended to the Namsai river, which appears to rise also in the Phungan Bhum, near the pass, and runs parallel with the Phungan. I did not understand whether the cause of our leaving the banks of the latter was the difficulty of the path there, or that this is the less circuitous route. Both rivers flow into the Namlang, and the distance of their mouths is less than a mile. This was a most uninteresting day's journey, for we were surrounded by heavy fogs and mists, which prevented our seeing thirty yards We went through the usual description of bamboo and tree jungle. On the side of the hill, above the Namsali, the mud was ankle-deep, and the leeches innumerable; fine tall nettles, too, growing in the most abundant luxuriance, added to the number of our annoyances. Near the end of our march the utmost exertion of the strength of our guides was necessary to force their way through the entangled jungle, no traces of a path existing

We halted at the deserted Meeshmee village of Aleth, to which our guides had belonged, situated at the point of junction of the Namsall with the Namlang The people have been chiefly removed to the Tungon rivulet, under the influence of the Singfos We found around the ruined houses a great quantity of wild raspberries of a large size and sweet flavour

At starting from Aleth, our guides were literally obliged to cut their way to the Namlang, which we soon came out upon. It was a very pretty little river, thirty or forty yards broad, and running with a slow smooth current, excepting when a rapid here and there occurred. Low hills formed its banks on both sides We proceeded along the edge, sometimes on the boulders and sometimes knee-deep in the water, to some perpendicular cliffs, and then through the jungles above, which are more abundant in leeches than any place hitherto seen. Every six or eight hundred paces a fresh collection of thirty or forty might be plucked off the ankles; but the profuse bleeding which they cause is not sufficient to reduce the swollen feet of our followers, who are suffering so much that it is only wonderful that they can get on as well as they do Lieutenant Burlton was among the rest seized with a paroxysm of fever on the march; several of the Singfos were also sick. I have omitted to mention that I had again sent people back with the hope of bringing on the poor Assamese. They rejoined us this evening, and to our great surprise were accompanied by one of the two men who stopped on the Phungan pass. He informed us that he had remained until his brother expired, and that he had been four whole days without food or fire. The other poor lad was found very near the place where we left him and was brought across the river, which he could not possibly have forded alone, but he crept into the huts of our halting place and there laid himself down to die. We were surprised about ten at night by a very sudden rise of the river, equal to three or four feet, accompanied by rushing and loud noise It came so unexpectedly that the people who had built their huts near the water had not time to remove all their things It subsided almost as rapidly as it rose.

The next day the path led chiefly along the edge of the water and over steep and slippery rocks. Still an unvaried aspect of dark jungle; the direction, since leaving Aleth, nearly due north We crossed while the river was one hundred yards broad, by wading, but with great difficulty, for many from weakness were unable to stand against the current without help Lieutenant Burlton had his fever again at the time. Shortly after we recrossed by the help of sakos, which, from the rise of the river, were nearly under water; but here the sight of some new faces gave us fresh alacrity, and we hailed our approach to a civilised country with that joy which those only could feel and estimate who had suffered from fatigue and privation as we had

The Muluks and Khamtis who met us were extremely civil, and welcomed us with every demonstration of good will. Beyond the first crossing place the country opens out into a narrow valley, which leaves a small plain at each alternate bend of the river None of these, however, yet presented signs of habitation; but leaving the right bank and passing through a narrow belt of jungle, we entered on a cultivated

plain of a mile or more in width (to us an Eden!), and were delighted with the appearance at the further end of a nest of comfortable houses.

We were now met by two Khamtis of rank, who informed us that they came from the Raja with instructions to receive us. This could not be true, as the capital is a good day's journey distant. However, they with great politeness procured us everything that could be wished, and professed anxiety to be made acquainted with our wants, in order to gratify them. We were recommended by our kind friends to move the next day to another village, at a small distance, where we could be furnished with a better house; but on account of Lieutenant Burlton's ague fit, which was very severe, and also on account of the fatigue of the whole party, we were obliged to halt. Rain had annoyed us on the march yesterday, and continued again all this day. The village is of twenty or thirty houses, built of bamboo and mats on machans, and, contrary to the practice of Assam, they are assembled near together, with only streets between them; the buffaloes, pigs, and poultry, take shelter in the lower part. The Muluks are a distinct tribe, and their language has no affinity with that of any other neighbouring tribe This appears very remarkable, as their number is only reckoned at five hundred houses; in former times they were an independent people, inhabiting the plains of Hupong, on the Dihing river, south of the Phungan pass. They declare that they were plundered and dispersed by the Singfos, and that one-half were carried off and made dependent on these marauders, while the other half fled towards the Irrawaddy, and placed themselves under the protection of the Khamtis. Their only produce is rice, marka, mustard plant (used as a vegetable), and a bad species of onion. Their dress is the same as that of the Khamtis, excepting that it is of ruder fashion and of inferior cloth

We removed in the morning to Nambak, another Muluk village, at no great distance, situate on the Nambak rivulet and fortified with a strong palisade. The intermediate plain was all cultivated, with a good path through it, improved by putting down boards at all the broken places. We passed a third village on the road. A very respectable house was given us to remain in, built to serve the purpose of a town hall, furnished all round with a boarded seat and raised high on strong posts. The fame of our white faces and musical boxes attracted to us an immense crowd the moment of our entry, who disposed themselves, as many as they could, in the hall above, and many more under the machan, or mounted on the bamboo walls, but they were perfectly well-behaved In the evening the Raja's two nephews and brother arrived in some state, accompanied by a few musketeers, and little Chinese gongs, to announce their arrival. They were equally polite with our former conductors, handsomely dressed, and fine-looking men They wished us to proceed another very short stage on the 18th, to the Palenseng Gohayn's village, that we might, after our fatiguing march, suffer as little as possible in the remaining portion of our journey. They appeared to feel great anxiety in the question whether we should be induced to take part in their wars with their neighbours of Mung Khamti. We made them presents of scarlet cloth and muslin turbans, with which they were much gratified

We remained the next day, according to their request, and had the same sort of employment in entertaining the great men with sights of our apparatus, of which our guns and pistols most excited their attention Our people were still complaining of their sores and swollen legs; indeed several had been left at the first village who were actually unable to come on, and it had become my turn also to fall sick. The mode of providing our party with food was to quarter them two together in a family, who announced the hour of meals. To the north-west we could perceive the snowy mountains at the source of the Namlang, but this was the only direction in which the view was not limited by high hills.

On the 18th we continued our journey a short distance to the Palemseng's village, beyond the Namlang, which we crossed by a rude bamboo bridge, the river below running at the rate of full ten miles an hour. On the opposite bank we passed over some high ground, and then entered another small plain, surrounded by low hills, some of which are also cultivated We heard the cuckoo near us. The village called Kumtong is situated in the middle of the plain on the Namkumtong. We here received a visit from another relation of the Raja, who came with his eight or ten followers, armed with muskets of all sorts and dates There was one marked G. R., and some fuzees of 1780 marked U. E I. C. We were detained another day at Kumtong by very heavy rains.

On the 20th it continued to rain heavily; but as this was to be the last day's journey eastwards, and we were inclined to enjoy all the rest we could without interruption, we set out. After wading through the Kumtong we shortly began the ascent of the hills separating the Namlang river from the plains of the Irrawaddy The path, being well beaten, was infinitely better than any we had traversed, but it was slippery from the rain, and the same sort of jungle with which we had been so long acquainted covers the hills From the second we at last, about two o'clock, beheld at a distance the object of our deepest interest,—the Irrawaddy winding in a large plain, spotted with light green patches of cultivation and low grass jungle. Better eyes than mine could distinguish Manchi, the capital To the pass succeeds a long narrow dell, gradually expanding towards the plains; but we saw no further signs of the residence of men till four in the afternoon, when we entered a cultivated tract. Soon after we passed the tomb of some great man, built of clay, whitened over, with a vase-shaped gilt top, and surrounded with many tall poles, which are ornamented in the Chinese taste, and have long flowing pendants of wove silk; these poles had not a less tasteful appearance from being inclined from the perpendicular We were met at last by the Raja's son, with two ponies for our use, and our approach towards the villages was noised by incessant beating on two little gongs. We passed two or three temples, all built of bamboo and grass, but of Chinese design, and on our left the strongly stockaded village Choktep. Near the great village or town we saw two much finer tombs, built of pucka, and having griffins and various other nondescript animals at the corners and about them The town is closely built, but large, and fortified with a high palisade, having pointed bamboos ingeniously worked.

The first appearance of the houses strikes with great surprise those who are not accustomed to the style of building, as the floor on which the family live is completely hidden under the low projecting eaves, and all that appears to view is the open and dirty ground floor, crowded with buffaloes and pigs. The Raja's house is in the centre of the town, enclosed within an interior palisade. We passed it about six in the evening, and were led to the town hall, which is contiguous to it. As scarcely any of our people had arrived, we begged the young prince, who had been in attendance on us, to give us a dinner, after their own fashion, which he readily did, and it proved a far more sumptuous repast than we anticipated. It was served up in the lacquered Burman boxes, which had several compartments and trays to hold rice, nicely laid on fresh plantain leaves, and a number of small China basins, containing eggs and meats, variously cooked, and at least so far superior to our own culinary productions that we hinted our inclination to have a breakfast in the same style. They most obligingly continued to provide us while we stayed, and we generally had presents from other families also, at the known time of our taking our meals. They also gave us a spirituous liquor, very much like whiskey, though inferior in strength, which was the more acceptable as our own small stock was nearly exhausted.

At noon the next day the Raja, as he was called, paid us a visit in state. He was preceded by four or five small gongs, about five and twenty musketeers, several sword and shield bearers, and a gilt chatta, the last given him by the Burmans. The shields are of substantial buffalo hide, well formed, and varnished black, with gilt devices on them. The swords were all Burman. He maintained so much reserve that our conservation was not very interesting. After avoiding to give an answer to several questions of a trivial nature, on such topics as I considered required neither privacy nor previous consideration, he hinted that he could be more communicative in the absence of the crowd. Amongst other questions I asked whether they had historical records similar to those kept in Assam, but at this time I got no direct reply, and afterwards during our stay could never get the Chiefs to allow that they had them, though informed by the Luri Gohayn that it is a custom in each village to treasure up a record of all remarkable events. He spoke of the system of warfare and mutual aggression, which has endured for the last fifty years without either side having gained a material advantage over the other. He lamented it, but saw no prospect of its termination. Our friends had but a few months before our arrival suffered the loss of the larger village, Mung Khamti, which had long been their capital, and they informed us that they were now debating measures for surprising and recovering it in their turn. All our presents were very much admired, particularly a handsome cut glass bowl, but our guns and pistols excited by far the greatest interest.

After his departure the visit of another Raja was announced! and though introduced with much less state and ceremony, I discovered that a mistake had been made in attributing to the former the chief share of authority. When the matter was afterwards cleared up, it appeared that the aged gentleman now with us is the legislator; while his nephew, as a man of action, holds the executive power in the capacity

of War Minister and General. The manners of the old man, the Bura Raja, were remarkably mild and pleasing. He expressed great curiosity about us, and regretted much the want of a ready communication, which alone prevented his putting the numerous questions which he would be glad to ask. He said that the only drawback to the pleasure he experienced in seeing us was the fear he had of the Burmans putting misconstruction on our visit, and of their taking advantage of it to oppress him and the country anew. We represented the friendly state of the two powers, and endeavoured, by such arguments as occurred, to lessen his fears. However, if there be any danger, it is yet remote, for a long period has elapsed since a Burman party has visited the country. Finding him less of the wary politician, and of a more frank and communicative disposition than his nephew, I in my turn made some geographical inquiries of him, but I found his information very limited. The Khamungs inhabit the lower mountains, beyond the Irrawaddy, visible at the distance of twenty or thirty miles to the eastward, and a poorer and more savage race, the higher ranges. The former supply the Khamtis with salt, and have the art of forging the daos, or swords, so much in request; the latter are scarcely known by name, and are said to be naked and barbarous. Their habitations are not supposed to extend to the other side of a high range which is in winter snow-capped. The Lukyang, or other Chinese rivers, are not known. With the Lama country there is no immediate intercourse whatever. Traffic is carried on, as in Assam, through the intervention of the Meeshmees, who cross from the La Thi (falling into the Brahmaputra,) to the Namseya, the principal branch of the Namlang. No road exists by the sources of the Irrawaddy. Majestic peaks, covered with perpetual snow, are seen from hence, in which the Irrawaddy and one branch of the Brahmaputra have their rise.

I was lame from an unpleasant sore in the foot, contracted on the march, and Lieutenant Burlton was not at all in order for moving about. On the third day of our stay, however, I strolled out to the temple and saw the chief priest, a fine old fellow, who was completely delighted with the wonders he saw. He and his attendants subjected me and my dress to a very close examination, laughing heartily. The only question they put was whether our clergy take to themselves wives or not; and on being answered in the affirmative, they raised a roar of laughter, and the Chief assured me he was quite shocked. The thatch-roofed temple is neither so large nor so elegant as some of those seen on the way; nor is there anything remarkable about the gilt images of Godama or the ornamental work within. A gift of a few rupees delighted the whole of them, though the only use they have for money is to enrich their temple with new ornaments, or to purchase some trifling luxury. Their customs appear precisely the same as those of Ava. Early every morning we saw three or four of them hurrying through the streets of the town, preceded by a boy with a little bell, each holding a lacquered box, in which he collects the offerings of the people, presented generally by the women, who stand waiting at their doors with a portion of their ready-cooked meal.

We took advantage one evening of a requisition for our musical boxes to introduce ourselves into the interior of the Bura Raja's house.

We found it spacious, the south end terminating in an open machan, or terrace of bamboo work, and a second enclosure within divided the private apartments from those which at all hours appeared open to the populace. To give space in breadth, two houses are erected contiguously, and a trough of wood closes the aperture between the thatches, and serves to carry off the water which would otherwise descend into the house. The women, few of them boasted much beauty, and they were plainly though neatly dressed; they behaved with great decorum, and sat together along one side of the room. The men turn up their hair and form a large knot with it on the centre of the head, but the women, either from the natural profusion of their tresses, or from their taking more care of them, far excel the men in the height of their top-knots, which they wear nearly in the same fashion, but divide it with silver ornaments and small glass beads. Their petticoats accord better with our notions of female delicacy than the odd dress of Burman ladies.

According to previous engagement, we paid a visit to the warrior Raja, who resides at Phankai, nearly three miles from Manche. The road was over a perfect plain, partially cultivated and prettily studded with clumps of trees and bamboos The country is not unlike Rewa, excepting that it is not varied with similar undulations. It is intersected by a number of little rivulets. Phankai is also strongly stockaded, and an interior palisade surrounds the Raja's house. A separate dwelling had been prepared for our reception, but either through ignorance or want of politeness the Raja kept us waiting full half an hour; and when he did come, upon a hint that we were growing tired, he seemed to consider himself quite at home, wearing a very shabby dress and observing none of that ceremony which had been remarkable in his visit to us. No conversation passed of either moment or interest, for he exhibited uneasiness with us when questions were put even of the most simple nature. We were anxious to make arrangements for a visit to the Irrawaddy, which we could not well contrive at Manche on account of the enemy's stronghold, Mung Khamti, being in the way. They met our proposition, as usual, with a long list of difficulties and dangers, and would by no means consent that Lieutenant Burlton and I should mount their ponies and trust to our own good management for encountering the enemy without hostilities resulting. They objected to everything but going in posse by the nearest route with drums beating and colours flying, and indeed they played their part very well to get our aid in a brawl with the opposite party. When, however, they found us fixed to have a sight of the Irrawaddy, and to avoid fighting where we had no quarrel, they consented to furnish ponies and a guide that we might see the river higher up at a point sufficiently removed from danger. A dinner of inferior cookery to that we had been used to was presented, and we were much pressed to remain a few days; however, we liked our former quarters much better. In the evening the women all assembled on a large mat extended on the turf to hear our musical box Neither they nor their men were in holiday suits, but they looked very clean, and behaved well. Their high head-dress is very singular, and not altogether inelegant In the morning we went off at an early hour accompanied by a guide mounted on a third

horse, and in two hours we crossed the plains obliquely to the river's edge

The Irrawaddy we were surprised to find but a small river, smaller even than we anticipated, though aware of the proximity of its sources. It was not more than eighty yards broad, and still fordable, though considerably swollen by the melting snows. The bed was of rounded stones, and both above and below where we stood we could see numerous shallow rapids similar to those in the Dihing

As to the origin of the Irrawaddy, I felt perfectly satisfied from the moment I made inquiries at Sadiya; but since further evidence, founded on the report of the natives. might not have satisfied those who had adopted Mr. Klaproth's opinion, that the waters of the Sampo find an outlet through the channel of the Irrawaddy, I had resolved, if possible to have ocular and incontrovertible demonstration; and I could not help exulting, when standing on the edge of the clear stream, at the successful result of our toils and fatigues. Before us, to the north, rose a towering wall, stretching from west to east, offering an awkward impediment to the passage of a river in a cross direction, and we agreed on the spot that if Mr. Klaproth proved determined to make his Sampo pass by Ava, he must find a river for his purpose considerably removed towards or into China

The scenery was of the finest order, and its effect was heightened by the thin mists hovering on the bases of the blue mountains. One majestic peak to the north, peeping from a mantle of light clouds, was very conspicuous from its superior height, and from its deep covering of pure white snow, and the long ridge leading away from it to the westward was similarly clothed, but streaked with shadows of delicate blue. On the east and west were peaks heaped on one another in the utmost irregularity of height and form, and at all distances. Our guide pointed out the directions of the two larger branches uniting to form the river, the Namkiu, by which name the Khamtis distinguish the Irrawaddy throughout its course to the sea, and the Namyen, the western branch; the mountain at the source of the latter bearing 315°, and the former 345°. We could also perceive the snow to the westward, some continuing as far round to the south-west as 240°. The plain we rode over is covered with low grass and crossed in several directions by narrow belts of tree jungle, which mark some water-courses filled in the rains. A great part of this plain is said to have been cultivated before the disturbances and dissensions introduced by the Burmans, and there were many Khaphok villages on it. South of where we stood the river takes a bend inward towards the west, round the base of a low ridge which projects from the hills on that side.

The climate appears very similar to that of Sadiya at the same period. After rain the thermometer fell five or six degrees, and the air was delightfully clear, while the sky was partially covered with thin clouds; but within three or four days the atmosphere thickened, the thermometer regained its highest range, and it became excessively close till another storm relieved us. In the morning, at sunrise, the range was from 72° to 78° in the shade, and at the hottest time of the day from 84° to 94°. The nights were comparatively cool and pleasant.

The duration of the rainy weather is about the same as in Assam. Three or four months in the year, or from the 15th October to February, may be calculated on as clear and dry, and the remainder is perfectly uncertain. However, the heavy rains set in about the 15th June, and continue to the 15th September

The elevation above the sea marked by the barometer is one thousand eight hundred and fifty-five feet If Bhammo be five hundred feet above the sea, which would be equivalent to a fall of the river of eight inches each mile, there remain one thousand and three hundred feet of fall in the three hundred and fifty miles between this place and Bhammo, which sufficiently accounts for the greater part of that distance being unnavigable excepting for small canoes.

Several observations during our stay gave the latitude of Manche 27° 29″ 16·5, and that of Phankai, the Raja's place, 27° 26″ 13·6.

Confined to the house by lameness, and unable to go abroad to make researches, we were generally employed in entertaining a crowd of visitors, who, without ceremony and at all hours, mounted the steps and sat themselves down in the hall, which was common to ourselves and followers.

I have already mentioned that I received very unsatisfactory answers to my questions concerning their history. I was induced to defer making any notes on the subject at the suggestion of the Luri Gohayn, who reminded me that at Sadiya I should meet with men equally capable of giving the information who would exercise no reserve in their communications. At Sadiya, however, my unfortunate illness prevented my prosecuting inquiry either on this or on many other points which I had reserved for greater leisure. With respect to their history, I can only notice here that the Khamtis are supposed to have been in possession of the country from about the same time that Assam was conquered by another party of their nation. They are Shams, and came from that part bordering on Yunan and Siam. Whether or not they are, as Mr. Klaproth supposes, of Tartar origin, I cannot pretend to decide; but if they be, the period of their migration into the Sham provinces must be very remote, since all traces of their original language have been lost. Here they are insulated as a people; a very extensive district, inhabited by Singfo tribes, intervening between them and the nearest place where the Sham* language is known. They informed me that according to their traditions the country at the time of their arrival was occupied by Lamas and the Khaphok tribe. However, I could discover no similarity between the languages of any of the tribes of the immediate neighbourhood and that of the Thibetians, and it is difficult to imagine that, if intercourse ever existed with Thibet, it should have been entirely dropped, or that the barbarian Meeshmees should ever have been suffered to become the only channel of communication with the parent country.

The Muluks have already been mentioned as having a peculiar language. The mass of the labouring population is of the Khaphok

* It may be proper to observe that according to the Luri Gohayn the Khamtis speak precisely the same language (Shams) with the Shams of Mungkhung, or those from beyond the Irrawaddy It has not yet been ascertained whether the Siamese language differs in any respect from theirs, or is materially the same.

tribe, whose dialect is closely allied to the Singfos, yet sufficiently different to cause embarrassment to both parties in holding converse. In the language of the Khanung, who inhabit the mountains to the north-east and east, a few words are found resembling the Singfo, but it may be pronounced a distinct language That of the Khalang tribe, whose villages on the Namlang, subject to Manche, will be spoken of hereafter, resembles the Singfo more nearly, as also does that of the Nogmun tribe, who are on Nam Disang; but none of these dialects are at all allied to the Sham or Khamti. This small tract perhaps affords an unparalleled instance of seven dialects being spoken at villages remote from each other only one day's journey, which differ so much that the inhabitant of one would not be understood at the other. The difficulty which would arise is got over by their all acquiring a sufficient knowledge of the Khamti.

The only important geographical information obtained was relative to the course of the Irrawaddy to Bhammo, and the large eastern branch falling in at about two days' journey above where the road turns off to Mungkung. This river had hitherto been a stumbling block in reconciling the accounts of the Singfos and Burmans The latter appear generally to be unacquainted with it, which is to be accounted for simply by their turning off towards Mognon, having the Irrawaddy at some distance on their right; the Singfos, on the contrary, know nothing of the river below them, and their route towards Assam enters the Hukung valley from the eastward.

Of the existence of the Shumai Kha, Pongmai, or Sinmai Kha (for by all these names it is known), there could be no doubt, after the distinct reports of the Singfo ambassadors mentioned in an early part of this memoir, the difficulty was to ascertain where it joins the Irrawaddy. The required information was now most satisfactorily obtained from Chow Nan, the son of the last ruling Khamti Prince, and it was fully corroborated by a Khaku Singfo of my party, who had resided many years in that quarter, and some in Yunan. Chow Nan had been twice by the route of the river to Amerapura, where he had remained several months in the character of envoy, or perhaps of hostage. They gave me a skeleton map showing the principal streams falling into the Irrawaddy on the east bank, and the number of days' journey between each from Manche to Bhammo. They are of opinion that the Shumai Kha rises in the northern mountains, at no great distance eastward from the heads of the Irrawaddy, but had no positive information. It is to be remarked, however, that the Lou Kyang, bordering Yunan on the west, makes it impossible, according to the maps of the Jesuits, that the Shumai can come from China, and the objections to assigning it a very distant source are, first, its want of magnitude, for it is not described as larger than the Khamti branch, the direction of the high range which would require it to break through the most elevated ground in that quarter, and, in fact, the want of room.

Curiosity led us to be present at one of the weekly markets, which are regularly held on the plain outside the gate of the stockade, and we were much pleased at the orderly manner in which the business was conducted without any of the haggling and din of a bazar in Hindustan.

We found two hundred or three hundred buyers and sellers asssembled in a crowd, but separated into groups, for the sale of each particular article, so that a buyer could readily take his choice from all of the kind exposed. The currency of the country is the thin iron *da*, manufactured by the Khanungs. For some of these each comer exchanges his uncoined silver, weighing it carefully in little scales, which he brings with him, and the *das* he again exchanges for the articles required. We observed for sale dried fish, salt, fowls, eggs, pigs, ginger, onions, tobacco, lead, *das* manufactured from the former kind for use, and some few things more. The salt was of good quality, but excessively dear,—about half a seer for a rupee's weight of silver.

On the 25th May I paid a visit to the Bura Raja, to talk of our return, and was instantly promised a supply of rice and whatever else they could furnish for our journey. He smiled at my offer of payment, and answered that he should be heartily ashamed to accept an equivalent for such trifles. His good will did not lead him to oblige so readily in another affair which we had to discuss with him. We had been given to understand, principally by our young friend, Chow Nan, that the upper road to the Phungan pass would be far preferable for us on the return, as it would save at least two days' journey by avoiding the deep bend of the Namlang to the south, and present no more difficulty than the one we came, excepting that the trouble would have to be incurred again of opening a path through the jungles of the low ground, but that would be fully compensated for by our ascending sooner out of the region of rank jungles and close under-wood. The old man, when this was mentioned to him, allowed without hesitation that the upper route is by far the best, and said he could not oppose our going that way if we were determined to do so, but he very earnestly requested that we would not, as he was anxious to prevent the Singfos from becoming acquainted with it, and indeed our own followers also, who might become competent guides to their more mischievously inclined neighbours. He said he both feared and hated the Singfos; and those of our party, were they not under our protection, should not return through any part of his country. To Singfos he already owed the loss of the Aleth people on the Namlang, and it was because his Khalang villages are so near the foot of the pass on the upper route that he felt so much anxiety at the present moment to keep that shut up, and if there were to be any intercourse with Assam, to make the high road the way we came. We had to state what appeared a satisfactory answer to his objections, that our own guides (and many more) were well acquainted with the forbidden path, and consequently that our travelling in it would scarcely affect the question. We had a sort of horror in recollecting the leeches, the dam-dums, and the mud and jungles of the Phungan; but we promised to respect the wishes of the good old Raja if he continued to hold the same opinion.

It is a singular custom amongst the Khamtis that the principal amusement of their Chiefs is working in metals, in which practice renders them infinitely more skilful than the lower classes, who perhaps cannot spare much time from their labours in the field. Amongst the specimens shown us of their art, we saw a well-fashioned musket lock.

Another was a massive pipe-bowl of brass, which had griffins for supporters, very boldly designed. Both of these were executed by the Bura Raja's brother. Their ordinary silver pipes are of very neat workmanship. They were very curious about any little mechanical apparatus that we had with us, and astonishingly apt in understanding it. At their desire I opened the lock of my sextant box and drew for them figures of its various parts, from which they assured me they should be able to imitate it. I also opened and explained to them the uses and connexion of the separate pieces of a musical snuff-box, which I intended for a present to the Raja. They were highly delighted with it, but they expressed their fear that they scarcely understood it well enough, upon so hasty an explanation and inspection, to enable them in my absence to detect the cause of derangement, should it get out of order. I also gave a pair of magnetic bars, which had excited their attention; not more by their property of giving direction to needles, than that of assisting in the detection of iron ores, which I exhibited to them by driving off the sulphur from some pyrites, the nature of which they had been ignorant of till then. They expressed great delight when I showed them that sulphur, for which they paid a very high price to petty Singfo traders, could be readily obtained at small cost in their own country. They immediately brought me the galena, from which the Kanungs, by a process which they kept secret from them, procure the silver, and they asked me for an explanation of this enigma, but it was too late to get cupels made, and I failed, from exhaustion, in attempting to oxidate it with nitre before the blow-pipe; however I gave them such instruction as I could. They promised to manufacture a still after my projected improvements, and as they are fond of their whiskey I dare say they will. It is rather singular that their still resembles very closely the one described by Turner as common in Bhotan; it consists of a boiler cut out of the soap-stone, with a cylinder of the same material closely fitting on and having iron bars at its bottom to sustain a small China basin. The top of the cylinder is closed by a concave dish of brass or copper, which is kept filled with cool water, that the ascending vapour, being condensed upon it, may trickle down towards the centre and drop into the basin which is placed there to receive it.

After the departure of Lieutenant Burlton to Kumtang, whither he had removed to avoid the heat and inconvenience of the crowd, which aggravated his fever, I received a message from the Bura Raja to entreat me to comply with the wishes of the Munglang pople, who had arrived from their villages at Namlang Mukh, and were pressing him to use his interest with me to persuade me to visit them. Not understanding the cause of his anxiety, I went over and learned that they had threatened him with complaints to the Burmans; and not he alone, but all those assembled, prayed me to avert the evil which might ensue by gratifying these people. I in vain urged the length of journey we had to perform and necessity of not delaying our departure; but thinking their motive might be a more interested one than that of giving their people an opportunity of seeing me and themselves enjoying the pleasure of paying me attention, I tried the experiment of making a present, and found their eagerness immediately lessened.

The Raja hinted his wish that I would give them all I could spare. They soon after took their departure, and then instantly I saw some tablets produced, and the old gentleman and his council, with better recollection than I should have expected, made a list of my presents including every item. This, it was explained to me, was intended as a record to enable them, in case of the Chiefs of Munglang accusing them to the Burmans, to show that they also had been equal sharers in whatever had been given by us. The Raja afterwards candidly confessed that he was anxious for our departure, and that it was at first his wish to furnish us with rice and request us to return from the Muluk villages, which he would have done but for consideration for his relatives, the Sadiya and Laong Gohayns, whom he might have subjected to our displeasure by such an act. He was under great apprehension that the Burmans, when informed of our visit, would suspect him of having invited us over, in order to arrange for the removal of the Khamtis into our own territories. I was happy to find that he no longer objected to our returning by the upper route

According to promise a specimen of the tea tree was brought to me from one of the neighbouring low hills; it was a full-grown one, that is, about five feet high: the leaves were coarse and large, and not numerous. Their mode of preserving it is to drive the leaves, when fresh, by strong pressure into a bamboo, and some salt, I think, was added. Several presents were offered me of things which would have been deemed curious, but I could not accept them, as I had not sufficient means of carrying even those things which were absolutely required.

On taking leave all our friends accompanied me to some distance from the village, and the Raja's brother, called the Palanseng Gohayn, was deputed to see us properly provided at the Muluk villages with a store of rice.

I observed on the return that the hills between the Irrawaddy and Namlang, at least those on the road, are of mica slate. At the base, near the Khokhao rivulet, I saw some of the blocks of soap-stone, which they employ for culinary vessels; it appeared to be nacrite. It is extremely sectile, and is said to bear the strongest heat uninjured.

At Nambak, on the 31st May, we for the first time had an opportunity of observing some lunar distances, which, however, were not very satisfactory, as clouds interrupted us frequently at the moment and prevented our getting corresponding altitudes in the afternoon for time; also the latitude of Nambak was obliged to be inferred from that of Khalang. Plains partially cultivated extend to the Khalang villages, and about them there is an extended patch of fine rice fields. There are two villages, each of about twenty houses. The people are short muscular men, dressed in a very inferior style to the Khamtis. We were persuaded to halt one day, while a party went forward to cut the path Of Lieutenant Burlton's men, who had been left at the first Muluk village, that they might enjoy as long a rest as possible to cure their sores and swellings, three were still in such a state that their proceeding with us was out of the question, and one of mine had absconded, so that we were at a considerable difficulty in arranging for the carriage

of our small baggage, diminished as it was by the numerous presents given to the Khamtis, and were obliged after a close inspection to discard the smallest superfluity As this was the period requiring most attention to their cultivation, we could not induce the Raja to give us men on any terms. The ulcers on our own hands and ankles, proceeding from the dam-dum and leech bites, would not get well. The former troublesome insect abounds to such a degree at Khalang, that it is wonderful the people can endure to live there There is a very pretty temple situated a few hundred yards from the village surrounded by a square court-yard, which is neatly kept, and is planted with plum, peach, and other fruit trees. The latitude of Khalang, by a good observation of S. Urs. Maj., was 27° 32′ 23″.

On the 2nd June, at an early hour, we were fairly on our way to return, anxious enough to see our neat built house at Sadiya, with such comforts as it afforded, but by no means careless about the dismal journey which was to bring us there. The pretty little valley of the Namlang soon closed, and where two equal streams, the Namseya and Phungyun, meet, and form the first-named river, we entered once more into a ravine of the mountains, where the eye rests on nought but inhospitable jungles or the foaming torrent. At the point of confluence there is a bridge for the convenience apparently of the Meeshmee* visitors, whose only route is by the Namseya. The bridge is a curiosity for its lightness and seeming instability. Its length is full eighty yards, and it is built of very few canes. The principal strength lies in the bunch of supporters above, on which are threaded the elliptical rings which sustain the road-way, but this is of two canes only, and there are two only on each side to hold by.

The Palanseng Gohayn and his people, in the morning of the next day, informed us that we were actually upon the base of the Phungan mountain, and here they left us, warning us that it was very uncertain whether we should find water that day unless we could reach the snow I followed the example of some others in filling the joint of a bamboo and suspending it by a cane to my shoulders, and we provided for our dinner by wrapping up some ready-boiled rice in a plantain leaf. We plodded on up the steep ascent till we were heartily weary, resting but little, and guided in our exertion by our anxiety to reach the spot, where our guides had on a former occasion found a small pool—careless of the advance of our people, whom we soon left far behind. In our turn we needed, and found encouragement from the Singfos, whose hardiness enabled them to be always in the van, and who very little liked the idea of sleeping supperless. An apple was found on the ascent, of a delightful scent, but astringent to that degree that it was impossible to bite twice at it. We saw no other novelty. From eight till past three we continued our toil and rejoiced to find the pool; it was muddy and filthy, but no matter,—it was not dry. But this with a pot of rice, for which we were indebted to the Singfos, and which we knew how to discuss without the aid of spoons, were our only luxuries. Fatigue taught us to forget that we had no beds. The elevation of our halting place was eight thousand six hundred and eighty-six feet above the sea.

* The Meeshmee route from the Lathi on the Brahmaputra to Khalang

Many of the people had not arrived when we started again in the morning. We soon left behind us both under-wood and forest trees; the only remaining plants were the rhododendron and a bushy ever-green, growing about eighteen inches high, which it was very laborious to push our way through. We mounted several peaks connected by ridges with the parent height, but from the commanding points, whence we ought to have had an extended view, we looked down on nought but masses of white mist and clouds. Mists also, driving like rain, almost always obscured the view of the snows above us. The first snow we passed was lying in small unconnected patches, but about two o'clock we came to the foot of a sheet which covered the whole apex of the mountain, and found that, since the naked-limbed guides and Singfos could not endure sinking up to the knee in it, we had to make a circuit to avoid the deepest bed. The very few trees towards the summit were junipers, but those upon the flat table, which forms the apex, were miserable things of four or five feet in height. According to report, from this elevated peak,* the view includes not only the valley of the Irrawaddy, with the plains of Hukung and Mungkhung at an immense distance, but also the Lama country to the north-east; however, far from enjoying these beauties, we only saw the dense mist, which, driven along by a strong wind, wet us to the skin. The guides being deprived of a sight of surrounding objects, became doubtful of the way, and we were detained for an hour trying the descent on all sides, till they agreed that the direction we had first taken must be the right one, and in that we soon found ourselves moving rapidly down towards the south, in a ravine filled with snow, below the crust of which the roaring of the head of the Phungan rivulet was loudly audible. At half past four we had cleared the great sheet and the snow remained only in patches; but our guides giving us no hopes of reaching a halting place having more advantages, we agreed to stay, where there was not a leaf but that of the fir, or rhododendron, to build our huts of—nor wood for fires but that which was sodden and wet. We had luckily a quilt each and a rug. The rugs we stretched to branches of the rhododendron, as some shelter from the penetrating mists. The cold and novelty of their situation deprived our people of all energy, and with our best exertions of encouragement and threats we with difficulty got a fire lighted. One of our good-natured and willing guides agreed in the morning to go back, lest the traces left should prove insufficient to direct those in the rear, who were yet more numerous than those arrived. One poor fellow was found to have passed the night alone on the very top—and for the remainder the precautionary measure of sending back guides seemed to have been fortunate, for they were discovered wandering about the spot where our devious tracks showed that we ourselves had missed the road. At one o'clock there remained in the rear only four men, who were so much fatigued that there was no chance of their conquering the mountain that day, or of their keeping up with us if they had; and since the Luri Gohayn was behind us, having halted another day at Nambak, we considered that there was nothing to apprehend in leaving them to follow at their convenience. The whole day was excessively cold and

* The barometer was set at three or four hundred feet below the summit, it gave the altitude above the sea 12,474 feet.

unpleasant, the heavy mists and drifting rain continuing without intermission. We would have removed to better quarters, but were informed that no such were within some hours' march.

Leaving the Phungan on the morrow, we mounted the wall on its right bank, and there, while descending the ridge which divides the waters of the Irrawaddy from those of the Brahmaputra, a transient clearness gave us a view of our old halting place on the Dapha, which we could not perceive without great delight. A short march brought us back into our old path at the crest of the Phungan pass; it ought not to have been fatiguing, as it was generally on the descent, but it became so from the kind of jungle we had to make our way through, or over—for often the boughs of the rhododendron were so closely interwoven, that we stepped from one to another, four and five feet elevated above the ground.

The "diamond" of the Wangleo afforded us, as before, water for one meal; we reached it with difficulty in one day from the Dapha. Thence also to the Dihing, our anxiety to return to a place of rest made us perform the journey (mostly down hill) in one day; but the effects upon us of descending so rapidly from a region of cold to the scorching heats of the low country was so severely felt, that we passed a miserable night on the banks of the Dihing without sleep, and Lieutenant Burlton has preserved a note that the pulse of one beat one hundred and forty-six, and of the other one hundred and thirty-five, in the minute, while we were in that restless condition.

We crossed the Dapha, as before, by the suspension bridge, and there we were informed, to our great satisfaction, that the Bisa Gam had letters and a parcel for us. I mention this to introduce an instance of Singfo duplicity. At Kasam we halted an entire day, to send a messenger to Bisa for our letters, and we rewarded him when, in the evening, he returned with the answer that at an appointed place on the Dihing the Bisa Gam would attend in person to deliver them. There we stopped and were disappointed, but we afterwards learned that our most worthy messenger had done what many fire-side travellers take the liberty of doing. He was contented with performing the journey while smoking a pipe in his own hut.

The river was pretty full, and the rapids consequently very boisterous; but after descending the first and worst of them, with the precaution of lowering our boats gently down the smoother side, we shot the rest with immense rapidity, and in one day and a half from Kasan we landed at Sadiya.

Of those who set out with us on the return, all arrived safe; and of those of Lieutenant Burlton's men who remained, one also found his way back with another party. I am not aware whether they have all returned to their own country.

*Abstract of the Journal of a Route travelled by Captain S. F. Hannay, of the 40th Regiment, Native Infantry, in 1835-36, from the Capital of Ava to the Amber Mines of the Hukong Valley on the south-east frontier of Assam. By Captain R. Boileau Pemberton, 44th Regiment, Native Infantry.*

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FROM the termination of the Burmese war to the present period, the spirit of inquiry has never slept, and the most strenuous exertions have been made by the officers employed on the eastern frontier to extend our geographical knowledge to countries scarcely known but by name, and to acquire some accurate information regarding the manners, customs, and languages of the various races of men by whom they are inhabited.

The researches of Captains Bedford, Wilcox, and Neufville, and of Lieutenant Burlton in Assam, dispelled the mist which had previously rested on the whole of the eastern portion of that magnificent valley; and the general direction and aspect of its mountain barriers, the courses and relative size of its rivers, the habits of the innumerable tribes who dwell on the rugged summits of its mountains, or, on the alluvial plains at their base, were then first made the subject of description, founded, not on the vague reports of half civilized savages, but on the personal investigations of men whose scientific attainments enabled them to fix with precision the geographical site of every locality they visited. The journey of Wilcox and Burlton to the sources of the Irrawaddy river had proved the absence of communication between it and the great Tsanpo of Thibet, but they were unable to prosecute their examination further east; and though their researches had extended to a point not more than twenty miles distant from the meridian on which the labours of the Jesuit missionaries in Yunan had been abruptly terminated, the intervening space and great valley of the Irrawaddy still remained closed against them, and every attempt to enter either from Assam or Manipur was defeated by the jealous vigilance of the Burmese authorities.

It is generally known that the course of the lower portion of the Irrawaddy river, or that part extending from Rangoon to Ava, had been delineated by Lieutenant Wood of the Engineers, who accompanied Captain Symes on his embassy to that court; and that the features of the surrounding country, the size of the towns, its natural productions and population, had at the same time been investigated by the accurate Buchanan. Charts of this portion of the river, extending to Monchabu, the capital of the great Alompra, had at a far earlier period been constructed, but the surveys were avowedly made in a manner not calculated to inspire much confidence in their accuracy, and the attention of Europe was first extensively drawn to this field of inquiry by the publication of Symes, whose exaggerated views of the civilization, power, and resources of the Burmese empire were generally adopted, while the more accurate estimates of his successor, Coxe, were treated with comparative disregard.

In the very infancy of our intercourse with the Burman empire, and when the most persevering attempts were made to obtain settlements

at various points of the coast, the more remote stations on the upper portion of the Irrawaddy river were not forgotten; and Bamu or Bamo was even then known as the emporium of a trade between the Burmese and Chinese, in which our aspiring merchants were most anxious to share. It is asserted that at the commencement of the 17th century factories were established in that neighbourhood, but the permission to remain was shortly afterwards withdrawn, and the information which it is supposed was then obtained of the surrounding country has never been rescued from oblivion This is the less to be regretted, as the loss has been fully compensated by the results of recent research; and the journey of Captain Hannay, of the 40th Regiment, Native Infantry, from Ava up the Irrawaddy river to the frontier towns of Bamo and Mogaung, has at length rendered this hitherto inaccessible region almost as well known to us as the more southern districts through which this noble river directs its course. Many geographical points of extreme interest have been determined by the personal observation and inquiries of this meritorious officer. Bamo has for the first time become accurately known; from the same source much valuable information has been gained respecting the trade carried on between Ava and China in this remote corner of the Burman empire. The habits and localities of some of the principal tribes occupying the mountainous tracts bordering on western Yunan have been successfully investigated; the position of the very remarkable valley of Hukong has been determined; the pyenduren or amber mines have for the first time been examined by the eye of European intelligence; the latitudes of the principal towns between Ava and Mungkhong have been ascertained by astronomical observation with a degree of accuracy sufficient for every purpose of practical utility, and they may now be regarded as established points, from whence inquiry can radiate in every direction with a confidence which the most zealous and enlightened investigators have been hitherto unable to feel in prosecuting their researches from the want of a few previously well-determined positions at which to commence or terminate their inquiries

To an act of aggression on the part of a Singfo tributary of Ava against a Chieftain of the same clan residing under our protection, are we indebted for the opportunity of acquiring the information now gained, and the feud of two insignificant borderers may prove the immediate cause of a more intimate communication than had ever previously existed between our recently acquired possessions in Assam and the northern provinces of the Burman empire.

The Bisa and Dupha Gams are the heads of two clans of Singfos, occupying the northern and southern faces of the chain of mountains, which forms a lofty barrier between Ava and Assam. The former Chieftâin, on our conquest of the latter country, tendered his submission, and was admitted within the pale of that feudatory dependence which many other tribes of the same clan had been equally anxious to enter He was uniformly treated by the local authorities with great consideration, and was located at the northern foot of the Patkoi pass leading from Assam to the Hukong valley. Between this Chieftain and the Dupha Gam a feud had existed long previous to our

assumption of the sovereignty of the country; and the latter, at the close of the year 1835, headed a party, which crossing the mountains from the Burmese province of Hukong, entered Bisa, the residence of the Chief of that clan, and after ravaging and plundering the village, sealed their atrocity with the indiscriminate murder of all the inhabitants that fell into their hands. The circumstances were made known to the British Resident at the Court of Ava, inquiry was demanded, and security required against the recurrence of similar acts of aggression A deputation from the capital was ordered to the Burmese frontier for the purpose of instituting the necessary investigation, and Colonel Burney, the enlightened representative of British interests at that Court, failed not to avail himself of the opportunity thus unexpectedly afforded of attaching an officer to the mission, and Captain Hannay, who then commanded his escort, was selected for the duty.

The party, consisting of the newly appointed Burmah Governor of Mogaung, of Captain Hannay, and several Burmese officers of inferior rank, with a military escort, left Ava on the 22nd of November 1835, in a fleet of 34 boats of various sizes, for a part of the country which had been uniformly closed against strangers with the most jealous vigilance. "No foreigners," says Captain Hannay, "except the Chinese are allowed to navigate the Irrawaddy above the Choki of Tsampaynago, situated about seventy miles above Ava, and no native of the country even is permitted to proceed above that post, excepting under a special license from the Government. The trade to the north of Ava is entirely in the hands of the Chinese, and the individuals of that nation residing at Ava have always been vigilant in trying to prevent any interference with their monopoly."

The mission was detained the two following days near the former capital of Amarapura to complete the quota of troops by which it was to be accompanied, and whose discipline, when they did join, was very soon found to be on a par with their honesty.

"They work their own boats," says Captain Hannay, "some of which are covered in, and others are quite open. Their muskets (if they deserve the name) are ranged here and there throughout the boat, and are never cleared either from rust or dust, and wet or dry they are left without any covering. Each man carries a canvas bag, which is a receptacle for all sorts of things, including a few bamboo cartridges. He wears a black Shan jacket and a head-dress or goung-boung of red cotton handkerchief, and thus equipped he is a complete Burman militia man. They appear on further acquaintance to be better humoured than I at first thought them, but they are sad plunderers, and I pity the owners of the fields of pumkins or beans they come across. I have remarked that whatever a Burman boatman eats in addition to his rice, is generally stolen.

Except at Kugyih, where there are said to be several Christian villages, of which, however, no satisfactory information could be obtained, the progress of the mission was unmarked by any circumstance of interest until its arrival at Yedan, where they entered the first kyouk-dwen, or rocky defile, through which the river directs its course. Lower down the extreme breadth of the stream had varied from one to two and a half miles, but here its width was contracted to

less than a quarter of a mile, with a proportionate increase in the depth and velocity of the current. During the rainy season of the year, boats shoot through these narrow passes with terrific velocity, and the numerous eddies caused by the projecting rocks add greatly to the danger of the passage. In this part of their course the mission frequently met large rafts of bamboos descending from the Shueli river, and upon them small baskets of pickled tea, brought from the hills to the south-east of that river. This tea was said to be manufactured by a race called Palong Paon, who are under Momeit. At Tsingu Captain Hannay saw three native Chinese from Thengyichu or Mounyen, and several others in the service of the noblemen of the Court had accompanied the expedition from Ava with the view of proceeding to the kyouk-tsein, or serpentine mines, near the source, of the Uru river, west of the Irrawaddy. On the 30th of November the party left the village of Yedun Yua, where a perceptible change takes place in the character of the country and river. "The latter," says Captain Hannay, "from covering an extent of miles, is sometimes confined within a limit of 150 yards, without rapids or torrents, as I had expected, but almost as still as a lake. In some places its depth is very great, being upwards of 10 fathoms. It winds through beautiful jungle, in which the pipul, simul trees, and bamboos, are conspicuous, and it has, generally speaking, a rocky bed and banks, which last rise to a considerable height, and composed of sandstone, which varies from dark to a white and yellow colour" At the next stage, or Thihadophya, Captain Hannay mentions a very remarkable instance of the tameness of the fish, which are not allowed to be killed, and are found from about a mile below the village to an equal distance above.

"If rice is thrown into the water from the boat, a dozen fish, some of them as much as three and four feet long, come to the surface, and not only eat the rice, but open their mouths for you to put it in, and they will allow you to pat them on the head, which I and some of my followers actually did. Some of these fish are apparently of the same species as those called in India guru and ruta, indeed the Hindus who are with me called them by these names The breadth of head is remarkable, and the mouth very large; they have no teeth, at least so the people told me whom I saw feeling their mouths." This spectacle, strange as it must have appeared, was hardly more so than the adventure of the following morning, when Captain Hannay "was awoke by the boatmen calling to the fish to participate in their meal."

On the 1st of December the expedition arrival at Tsampaynago, which has been before mentioned as the limit beyond which even natives of the country are not permitted to proceed without an express order from the Government. The custom house or thana is on the right bank of the river, and Malémyú, which is close to it, contains about 800 houses, with many very handsome gilded temples.

The Myothagyi, or deputy governor of the town, is also the custom officer, and a tax of 15 ticals per boat is levied on the Chinese coming from Bamo Old Tsampaynago Myo is situated at the mouth of a small river which flows from Mogout and Kyatpen, and falls into the Irrawaddy immediately opposite the modern choki of that name.

The sites of Mogout and Kyatpen, where some of the finest rubies of the kingdom are obtained, were pointed out to Captain Hannay as lying in a direction N. 80° E. of Tsampaynago, and about thirty or forty miles distant, immediately behind a very conspicuous peak called Shueu Toung, which he estimated at 3,000 feet high. The Madara river, as well as that of Tsampaynago, flows from the same mineral district, which must greatly facilitate communication with it. The inhabitants of the country were unwilling or afraid to communicate any information regarding these secluded spots, and their exact locality is still a subject of conjecture. The mines are described as in a very swampy situation, and surrounded at a trifling distance by lofty hills, The three places at which the gems are principally sought are Mogout, Kyatpen, and Loungthe, and the principal miners are Kathays or Manipuris, with a few Chinese and Shans. The other most celebrated spot is Momeit, the site of which Buchanan found some difficulty in determining, but which Captain Hannay learnt was not more than two or three days' journey, or between twenty or thirty miles north of Mogout and Kyatpen. While at this place Captain Hannay says "they heard the people who were cutting bamboos in the hills rolling bundles of them down the face of the steep. Having made a road by felling the trees, the woodmen allow bundles of 150 and 200 bamboos to find their way to the bottom, which they do with a noise that is heard at the distance of eight miles. They are then floated down the small river into the Irrawaddy, but this operation can only be effected during the rains." The party now began to feel the cold excessively, and its severity was greatly heightened by a strong northerly wind, which seldom subsided until the afternoon, and was particularly keen in the narrow passes or kyouk-dwens.

Tagoung Myu, which was reached on the 5th of December, is an object of peculiar interest, as it is said to have been built by a king from Western India, whose descendants afterwards founded the kingdoms of Prome, Pagan, and Ava. Captain Hannay found the walls of the old fort dwindled away to a mere mound, and hardly discernible from the jungle with which they were covered, but adds "that enough is still seen to convince one that such a place did formerly exist. The fort has evidently been parallel with the river, and is on the left bank, which is high and composed of sandstone. About half a mile inland, the remains of the inner walls run north and south, with an opening or gap to the east, in which there is an appearance of a considerable ditch, which I was told is filled with water in the height of the rains. The whole has more the appearance of an old brick fort than anything I have seen in Burmah, and I should say it had been built by a people different from the present race of Burmans." About a mile to the south of Tagoung are the extensive ruins of Pagan, which stretch as far as the eye can reach, and here Captain Hannay discovered impressions of Hindu Buddhist images, stamped upon a peculiar kind of brick composition (*terra cotta*), and with inscriptions which he imagined to be written in some variety of the Deva Nagri character. The Burmese on the spot were unable to explain their nature or origin, and the learning of an aged priest proved equally incompetent to the task of deciphering them. They were subsequently, however, submitted

to some Burman antiquarians at the capital by the Resident, whose paper on the subject, and a drawing of the images, appeared in the fifty-first number of the Journal of the Asiatic Society

At Shnuzi Goung a large pagoda among the ruins of Tagoung, Captain Hannay obtained an extensive view of the subjacent country, and more accurate information of the site of the celebrated mines of Momeit than had been practicable at an earlier period of his voyage. From these accounts it appears that the locality which is said to produce the finest rubies in the kingdom is about forty-five or fifty miles east of Tagoung Myu, from whence it can be reached by a foot traveller in three or four days, and by a laden bullock in ten. A drove of these animals was just about to leave Tagoung for Momeit on Captain Hannay's arrival, and from the owners he learnt "that after selling their ngapee (potted fish) at Momeit, Mogout, and Kyatpon, they proceeded to the country of the Palongs, which bounds the district of Momeit on the east, and purchased tea, both pickled and formed into balls, a part of which is brought to Ava" The fish, which apparently forms the staple of the trade, is said to be of a remarkably fine description, and is dried in a manner peculiar to Tagoung.

On the left bank of the river, between Henga Myo and Tagoung, the teak tree first begins to appear, and at Kyundoung, on the opposite side, it is said that timber is found sufficiently large to form a boat from a single tree; it grows principally on the western face of the hills, at whose eastern base Kyundoung stands. A delay of two days at this village enabled Captain Hannay to ascend to the summit of the first range of hills by the road which leads across them to the valley of the Mu river. He found it a well-beaten track and great thoroughfare, by which the inhabitants of the country, as far west as Wantha Myu, are accustomed to convey their supplies of fish, salt, and oil from Kyundoung, a place apparently of some trade. The bazar contained fifty shops, which were large and supplied with British piece-goods, uncleaned cotton, silk, and cotton Burman dresses, coarse white cloth, and other articles of country manufacture Besides these," adds Captain Hannay, "I saw three Chinese shops, where spirits and pork were sold The streets were crowded with people from the interior who had come to make purchases, and amongst them were several Kadus, a race of people of a different origin from the Burmahs, and scattered over the tract of country between this and Mogaung. They are most numerous in the districts of Mauli and Mankat, situated on the Meza river,* which comes from the north and west, and runs between the Kyundoung range and that called the Thegyain range, still seven or eight miles north of our present position. Rice, being the staple of the country, is an article of barter, and is sent in considerable quantities to Ava. Cotton, brought from the interior, is also an article of barter, and a good deal of it is sent to Bamo, but a part of it is made into cloth on the spot, as I saw several looms at work. Yellow and red cotton handkerchiefs of British manufacture sell here for two ticals a-piece, which is about 100 per cent. beyond the price at Ava."

* A small stream not more than fifty yards broad, with but little water.

To this point of their progress no diminution in the volume of the Irrawaddy was perceptible, and the channels proved sufficiently deep for the passage of large boats, from which we may infer that all the principal feeders or affluents which pour their tributary streams into the Irrawaddy were still further north, and had not yet been reached. The first of any importance noticed is the Shueli Khyoung, on the left bank, the northern branch of which flows from the Chinese frontier town of Santafu, called by the Burmahs Mola Santa, and a southern branch from Momeit, the site of the celebrated ruby mines already noticed. The confluence of these streams is represented as occurring at the village of Laha, about 40 miles from the Irrawaddy. Neither branch can be of any magnitude, for Captain Hannay remarks that at the point of junction with the Irrawaddy the breadth of the Shueli is not more than 300 yards, and that it contained but little water,—a satisfactory proof that this stream can have no connection with the Tsanpo of Thibet.

At Yebouk Yua, a day's journey above the Shué Khyoung, two boats passed the party with Chinese in them from Bamo. "They work their, boats which are of the Burman round-shaped flat-bottomed description, and seem to be of a tolerable size, as there must have been at least twenty men in each. These boats are particularly well adapted for the navigation of the Irrawaddy, as they do not draw more than 18 inches of water."

On the 13th of December the party reached Katha, a town of some extent on the right bank of the river, containing about 400 houses, and a population whose numbers appear to be annually increased by large parties who come from the interior, and take up a temporary abode on the right bank of the river, and on the numerous islands and shoals in its bed, for the purpose of fishing and traffic. At the close of the season they return to their respective homes in time for the resumption of agricultural labour, and a traveller ignorant of this nomade custom, which appears to be very general in the upper part of the Irrawaddy, would form an exaggerated estimate of the population of the towns and villages in which they are thus temporarily congregated. "The bazaar of Katha was well supplied with good native vegetables of various sorts, fresh and salt fish, pork sold by Chinamen, dried cocoanuts, sugar-cane, and rice, from the coarsest to the best quality, the latter selling at 15 ticals a hundred baskets." Captain Hannay also saw a small quantity of stick-lac in the bazaar, but it was dear, and of a description very inferior to that which is procurable at Rangoon, and is brought from the Shan territory east of Ava. Even at this remote spot there was a "tolerable display" of British piece-goods, but not nearly to the extent noticed at Kyundoung. Captain Hannay mentions a kyoung or monastery recently erected by the Myothagi of Katha as one of the most remarkable objects of the place. "It is a large wooden building covered with beautiful carved work, and situated near the river. The grounds surrounding it are extensive, and very tastefully laid out with fruit trees and flowery shrubs, amongst which I saw the Chinese rose in great plenty." The river is here confined by lofty banks not more than two furlongs apart, but the stream is very deep, and the spot appears to be a particularly favorable one for

obtaining a good section of the river, the velocity of which at Wegyih, a village above Katha, Captain Hannay estimated at one mile and a half an hour, with an average depth of 18 feet. This would give a discharge of about 52,272 cubic feet per second, while that of the Ganges at the same season may be assumed on Rennell's authority at 80,000 feet per second, giving for both a proportion of 1 to 1·53. No satisfactory comparison can, however, be yet instituted between these magnificent rivers, for up to the present moment we are without a single section of the Irrawaddy which could be safely assumed as the basis of a calculation sufficiently accurate for such a purpose.

At Kyouk Gyih, which the party reached on the 17th, they had fairly entered the remarkable curve in the Irrawaddy which had been previously represented in all our sketches of the river, and served, in the absence of more accurate information, as a point of reference, generally well known to the Burmahs and Shans. Here there is a ledge of rocks, over which the stream passes with so great a degree of rapidity as to render it very difficult of navigation during the rains. The rocks are serpentine, and the sand collected amongst them appeared to be a mixture of small garnets and ironsand. The right bank of the river, for two miles below Kyouk Gyih, is composed of small round stones and sand, and Captain Hannay was told that the natives wash the soil for gold.

No circumstance throughout this voyage afforded a more gratifying proof of the friendly feeling generally of the Burmese authorities, than the attentions which Captain Hannay received at every place at which they halted. Houses were erected for his accommodation at the various stages of the route, differing in no respect from those intended for the Myuwuan of Mogoung; presents of fruit, rice, and vegetables, were daily made to himself and followers, and the supposed tedium of his evenings was relieved by a band of singers and dancers, who are found at almost every town and village in the Burman empire. At Kyouk Gyih these attentions were shown to a very remarkable degree by the Woon of Munyen, "whose civility," says Captain Hannay, "was the subject of conversation with every one in the fleet."

"Every individual has received sufficient rice and fish for two days' supply, and my boat was filled by him with all sorts of provisions, enough certainly to last myself and my followers for a week." The house of this liberal Woon, Captain Hannay describes "as a very neat and comfortable dwelling, with a remarkably clean compound, in which there is a garden laid out with a great deal of taste, and besides many articles of costly Burman household furniture, he has a number of very fine muskets and other arms." The party had now approached within a comparatively short distance of Bamo, and the vicinity of this celebrated mart was shown in more numerous villages than had been seen for several preceding days. From Shuegu Myu to Balet, a distance of three miles, the houses appeared to extend in an uninterrupted line, and Kywundo, the name of a celebrated island in the river, covered with 100 pagodas, is most conveniently situated between these towns the inhabitants of which hold their principal festivals upon it at particular seasons of the year.

Near this spot is the entrance to the second Kyouk dwen, the scenery of which appears to be very magnificent, and is thus described by Captain Hannay:—"The river passes directly through the hills, which rise perpendicularly on both sides to the height of 400 feet; they are rocky and of irregular and singular forms, having at the same time a sufficient number of trees on them to render the scenery very striking. One part of the range, on the right bank, rises as perpendicularly as a wall to the height of 500 feet, forming a grand and terrific precipice. This Kyouk dwen extends for four miles, and the hills which form it are throughout of a rocky nature. The upper part of them appeared to be sandstone, resting on a base of blue-coloured limestone, mixed with veins of beautiful white marble; and at one spot I saw large masses of compact and foliated primitive limestone, along with calcareous spar in large pieces."

Koungtoun, which the mission reached on the 20th, is said to contain about 200 houses, and is noted for the defence made by its Burmese garrison against a large invading force of Chinese during the last war between these two nations. A ditch surrounds the town, and the remains of a brick redoubt, loop-holed for arrows or musketry, are still perceptible encircling a pagoda. "This is now all that is to be seen," adds Captain Hannay, "of the old fortification, but the town is still surrounded by a double palisade of bamboos with sharp stakes placed between them." These defences are intended for the protection of the inhabitants against the Kakhyens, a tribe occupying the hills to the east, who frequently come down in small bodies for the purpose of carrying off cattle. Captain Hannay saw a great number of this tribe at Koungtoun, where they barter their rice and cotton for salt and gnapee (potted fish), and describes them, with few exceptions, as perfect savages in their appearance. Their cast of countenance forms a singular exception to the general rule, for it is not at all Tartar in its shape, but they have, on the contrary, "long faces and straight noses, with a very disagreeable expression about the eyes, which was rendered still more so by their lanky black hair being brought over the forehead, so as entirely to cover it and then cut straight across on a line with the eyebrows. These people, though surrounded by Shans, Burmese, and Chinese, are so totally different from either, that it is difficult to imagine from whence they have had their origin."

On the 20th of December the fleet moored at a village about five miles below Bamo, which being a town of great importance and the residence of an officer inferior in rank to the Mogoung Woon, some previous arrangements were necessary to enable the latter to land with the *éclat* due to his rank. On reaching the town late on the following day, they found the left bank on which it stands so precipitous, that they were compelled to cross to the opposite side of the river, and a feeling of jealousy having arisen between the two Woons of Mogoung and Bamo, the former resumed his journey on the 22nd, which compelled Captain Hannay to defer the inquiries he was so anxious to make until his return in April, when he found the people far more communicative than they had ventured to be in the presence of the Mogoung Woon. The information obtained on both occasions will be more advantageously shewn in a connected form than in the

detached portions in which it necessarily appears in his journal, and Captain Hannay's first remark solves a difficulty, which, like the Adria of ancient history, has proved a stumbling block to modern investigation. In the course of inquiry into the sites of the principal towns on the Irrawaddy river, that of Bamo naturally held a very prominent place, and some of the native Shans who were questioned on the subject affirmed that it was on the bank of the Irrawaddy river, while others, whose opportunities of acquiring information had been equally good, positively denied this statement, and fixed its position on the left bank of a small stream which flows into the Irrawaddy about a mile above the present town. Captain Hannay reconciles the conflicting statements briefly but satisfactorily, in the following remark :—

"I find that this is a modern town erected on the banks of the Irrawaddy for the convenience of water carriage between it and Ava. The old Shan town of Manmo, or Bamo, is situated two days' journey up the Tapan river, which falls into the Irrawaddy about a mile above the new town of Bamo or Zeetheet Zeit, or new mart landing place."

"This modern town," says Captain Hannay, "is situated on high unequal ground, and the bank towards the river is from 40 to 50 feet in height, and composed of clay. With the exception of Ava and Rangoon it is the largest place I have seen in Burmah, and, not excepting these places, I certainly think it the most interesting. The novelty of so large a fleet as ours passing up (and no doubt having heard that a European officer was of the party) had attracted a great crowd of people to the river-side, and on landing I felt as if I were almost in a civilized land again, when I found myself amongst fair complexioned people, wearing jackets and trowsers, after being accustomed to the harsh features and party-coloured dress of the Burmans. The people I saw were Chinese from the province of Yunan, and Shans from the Shan provinces subject to China. Bamo is said to contain 1,500 houses, but including several villages which join it, I should say it contained 2,000 at least, 200 of which are inhabited by Chinese Besides the permanent population of Bamo, there are always a great number of strangers there,—Chinese, Shans, and Kakhyens, who either come to make purchases or to be hired as workmen. There are also a great number of Assamese, both in the town and in the villages immediately connected with it, amongst whom are several members of the Tapan or Assam Raja's family. Bamo is the *jaghire* of the Tapan Raja's sister, who is one of the ladies of the King of Ava.

"The inhabitants ofthis district live in large comfortable houses, which are thatched with grass, and have walls made of reeds. They are generally railed in, and all the villages have bamboo palisades surrounding them. The Palongs of the Chinese frontier are, I am told, remarkably industrious. They are good dyers, carpenters, and blacksmiths, and all the dhas or swords used in this part of the country are made by them." "I received," adds Captain Hannay, "great attention from the Myuwun of Bamo, and also from the head Chinese there, They sent me tea, sugar, dried fruits, and vegetables, for which I of course made a suitable return. The annual caravan from China had not arrived, and the supply of Chinese articles in the shops was very small."

The people of Bamo were so strongly impressed with the idea that Captain Hannay's only object was to find a road by which British troops might penetrate to China, that he found it extremely difficult to obtain any information from them regarding the routes into that country. The Chinese themselves, however, proved more communicative, and from them he learnt the existence of several passes from Bamo into Yunan; but as one of these presents far greater facilities of transit than the others, it is generally adopted for commercial intercourse, and the mode of carrying it on is thus described: —"At the distance of two miles* above Bamo the mouth of the Taping or Tapan river is situated. This river has a direction N. 70° E. for about two days' journey, when it cuts through the Kakhyen range, and under these hills old Bamo or Manmo is situated. To the latter place the Chinese take their merchandise from modern Bamo by water, and then proceed overland to the choki or ken of Loailong near Mowan, which they reach in three days, and from thence to Mounyen or Tengyechen in the province of Yunan, at which place they arrive in eight or nine days The road from Bamo to Loailong is through the hills, which are inhabited by Kakhyens and Palongs, after which it passes through the country of the Shans, called by the Burmans Kopyidoung. The road is described as being very good, and quite a thoroughfare. The Tapan Khyoung is not navigable for large boats, in consequence of which the Chinese use two canoes tied together with a platform over them for the transport of their merchandise to Manmo or old Bamo, and for the remainder of the journey it is carried on ponies or mules"

* In another place it is mentioned as only one mile above Bamo.

This description of the size of the Tapan Khyoung, which is also called by the Shans Numtaping, completely sets at rest the keenly agitated question of its identity with the Tsanpo of Thibet, and the theory of Klaproth (who on the authority of Chinese writers calls it the Pinglankhyoung, and maintains it to be the prolongation of the Tsanpo,) is shown to have no better foundation than his unauthorized change in the position assigned to the latter river in that part of its course which passes through Thibet. Captain Hannay describes the Taping as not more than 150 yards broad, and with only sufficient water to float a small boat. The Singfos affirm that it is a branch of the Shueli Khyoung (the Lungshue Kiang of the Chinese), from which it separates above Momein, but the accuracy of this report appears highly questionable.

The principal article of trade, which is cotton, is entirely in the hands of the Chinese, who arrive at Bamo in the months of December and January. The greater part of their imports is taken to Ava, as neither the natives of Mogaung nor Bamo could afford to purchase them. "What they dispose of here," says Captain Hannay, "are copper pots, carpets, and warm jackets." These articles are also taken all over the Burman territories, as far west as the Khyendwen. There are several cotton godowns here belonging to the Chinese, and these are constantly residing in the town—500 of these people—which, with the numerous arrivals from different parts of the country, gives the place a very business-like appearance, and there is of course a good bazar." There is a very neat temple built by the Chinese of Bamo, which Captain

Hannay visited, and was most politely received by the officiating priest. "On entering his house," says Captain Hannay, "he rose to meet me, saluted me in the English fashion, asked me to sit down, and ordered his people to bring me tea, after which he sent a person with me to show me the curiosities of the temple. Most of the figures were carved on wood, and different from what I have generally seen in Chinese temples; one of them represented the Nursinga of the Hindus. The Chinese of Bamo, although different from the maritime Chinese in language and features, have still the same idea of neatness and comfort, and their manners and mode of living appear to be much the same."

"Their temple and all the houses, which are not temporary, are substantially built of bricks stained blue; the streets are paved with the same material, and the grounds of the temple are surrounded by a neat brick wall covered with tiles." "Besides the trade carried on at Bamo by the Chinese, the Shans, Palongs, and Singfos under China, are great purchasers of salt, gnapee, dried fish, and rice, but particularly salt, which is in constant demand, and to procure it numbers of the above-named people come to Bamo, Sambaungya, and Kountoung. The salt, which sells here for twenty ticals of silver for 100 vis, or Rs. 28 for 150 seers, is brought principally from Sheinmaga, above Ava, and from Manbu, which is situated two marches west of Katha. The Shans here are distinguished by their fair complexions and broad good tempered faces. They wear turbans and trowsers of light blue cotton cloth; they greatly resemble the Chinese, and from living so near that nation, many of them speak the Yunan Chinese language They inhabit the country to the east of Bamo, and their principal towns are Hotha, Latha, Santa, Sanla, Moongsye, Moong Woon, Moong Man, Moong La, and Moong Tye. The people are generally designated Shan Taroup or Chinese Shans."

"Although the Palongs speak the Shan, their own native language is a distinct one. The men, though small in stature, are athletic and remarkably well made. Flat noses and grey eyes are very common amongst them. They wear their hair tied in a knot on the right side of the head, and dress in a turban, jacket, and trowsers of dark blue cloth. They are a hill people and live in the tract of country situated between Burmah and China, but those to the east of Bamo pay no revenue to either country, and are governed by their own Tsobuas. The Singfo traders I saw at Bamo were very different from those under Burmah, and according to their proximity to either Shans or Chinese, they assimilate to one or other in dress and language."

"The whole of these people," says Captain Hannay, "pay for everything they require in silver, and were it not for the restrictions in Burmah on the exportation of silver, I think an intelligent British merchant would find it very profitable to settle at Bamo, as besides the easy intercourse with China it is surrounded by numerous and industrious tribes, who would no doubt soon acquire a taste for British manufactures, which are at present quite unknown to them." The revenue of the district is estimated by Captain Hannay at three lakhs of rupees per annum, and he adds: "If appearance of comfort may be taken as a proof of its prosperity, the inhabitants of Bamo

show it in their dress and houses. I have seen more gold and silver ornaments worn here than in any town in Burmah."

On leaving Bamo the appearance of the country became much more hilly, and great precautions were taken to guard against surprise by the Kakhyens who inhabited the different ranges in the vicinity of the river.

At Hakan the escort was reinforced by 150 soldiers from Bamo, and a number of families who were proceeding up the river joined the fleet to enjoy the protection afforded by so large a convoy. The Shans who composed the quota from Bamo were a remarkably fine set of men from the banks of the Tapan Khyoung, and formed a striking contrast in dress and appearance to the miserable escort which had accompanied the party from Ava.

At the village of Thaphan Beng they entered the third Kyouk Dwen, from which a very beautiful view is obtained of the fertile valley of Bamo, bounded on the east by the Kakhyen hills, which are cultivated to their summits. Serpentine and limestone were the principal rocks found in this defile as well as the preceding one; and as the river was here in some places not more than 80 yards broad, with a depth of 30 feet, and its rise is in the rains 50 feet above the present level, the rush of waters must at that season be terrific. The natives indeed declared that the roar at that time was so great as to prevent them from hearing each other speak, and that the defile could only then be traversed on rafts; now, however, it coursed gently along with an almost imperceptible motion.

At Thabyebeng Yna they found a new race of people called Phwons, who described themselves as having originally come from a country to the north-east called Motoung Maolong, the precise situation of which could not be ascertained. Their native language, which they speak only in intercourse with each other, differs altogether from the Shan and Burmese, but they have no written character. There appear to be two tribes of this race, distinguished by the Burmahs as the great and small; the former are found only at Tshenbo and in the vicinity of the third Kyouk Dwen, while the inferior tribe is scattered all over the country; the only difference apparently between them consists in some trifling varieties in the dialects they speak. Their extensive cultivation proved their agricultural industry, and four Chinese Shans were constantly employed in manufacturing their implements of husbandry. Their houses were of a construction totally different from any that had been previously seen, and consisted of a long thatched roof rounded at the ends and reaching almost to the ground. Inside of this, and at the height of eight or ten feet from the ground, the different apartments are formed, the walls of which are made of mat.

"From the outward appearance of these houses," says Captain Hannay, "it would be difficult to imagine that they were habitations; but inside they are very comfortable, and from the great thickness and peculiar form of the roof, the inmates cannot be much affected either by heat or cold." The same description of house is built by the Shans occupying the valley of Kubo, and it is probable that the Phwons have adopted this style of building from some tribe of that widely scattered nation.

On the 26th the fleet reached a part of the Irrawaddy, which is considered the most dangerous point in its navigation ; it is called Pusku, and the stream is there confined to a breadth of 30 yards, but with no less than nine fathoms of depth in the centre. The rocks bore every appearance of fierce and irregular volcanic action, varying in colour "from brown, yellow, red, and green, to a jet black which shone like a looking glass." The strata also presented a scene of great confusion, some being vertical, some horizontal, and others twisted, "the whole having exactly the appearance of having been poured out from a furnace."

The navigation of the Irrawaddy river up to this point had been unmarked by difficulties of any magnitude, and, with the exception of the passes through the Kyouk Dwens, the channel appears to have afforded even at that season of the year an abundant supply of water for the largest class of boats which ply between Ava and Bamo. Above the village of Namhet, however, they first met a succession of rapids extending for a mile and a half, which were even then considered dangerous; and Captain Hannay remarks that he had seldom seen in the worst season and worst part of the Ganges a stronger current, or more turbulent water, than at the rapids of Shuegyain Man, a short distance above the village of Namhet

On the arrival of the fleet at Tshenbo, which is about ten miles below the mouth of the Mogaung river, the boats by which the party had been conveyed from Ava were exchanged for others of a smaller description, better adapted for the navigation of so small and tortuous a river as that of Mogaung. The one prepared for Captain Hannay's accommodation was of the kind called by the Burmese "loung"; it was paddled by twenty-five men, and formed of a single tree, with the addition of a plank ten inches broad all round the upper part of it.

Before quitting Tshenbo Captain Hannay had a visit from the head priest, whose curiosity to obtain some knowledge of European customs and habits could only be satisfied by the display of the contents of his trunks, and the sight of his watch, sextant, and thermometer, all of which he was permitted to examine by Captain Hannay, who regrets that he had not brought some missionary tracts with him from Ava "to give this inquisitive priest some idea of the Christian religion." Tshenbo, on the authority of this priest, is said to have been formerly a principal city of the Phwon tribe, who were dispossessed of it about sixty years ago by the Burmahs.

On the last day of December the mission reached the mouth of the Mogaung river, which Captain Hannay ascertained by observation to be in latitude 24° 56' 53". Here they were to quit the Irrawaddy which, says Captain Hannay, "is still a fine river flowing in a reach from the eastward half a mile broad, at the rate of two miles an hour, and with a depth varying from three fathoms in the centre to two at the edge."

The Mogaung river, on which the town of the same name is situated, is not more than one hundred yards wide, and the navigation is impeded by a succession of rapids, over which the stream rushes with considerable velocity. The smallest boat in the fleet was an hour and a half getting over the first of these obstacles, and the Shan

boatmen, who are thoroughly acquainted with the character of the river, "pull their boats close to the rocky points, and then, using all their strength, shoot across to the opposite side before the force of the stream had time to throw them on the rocks." The Burmah boatmen adopted the apparently easier method of pulling their boats up along the edge of the stream, but this proved both difficult and dangerous, one boat being upset and a man drowned. The banks of the river were covered with a dense and impervious jungle, which extended nearly the whole way to Mogaung, and no village served to beguile the wearisome monotony of this portion of the journey until they reached Akouktoung, a small hamlet on the right bank, inhabited by Phwons and Shans. Here they met a Chief of the Laphae Singfos, who had taken up his residence in this village with a few followers in consequence of a feud with some neighbouring tribes in his own country to the north. Between Akouk Yua and Tapoh (the next village seen) the bed of the river is filled with rocks and rapids, which render the navigation exceedingly dangerous, the stream shooting over them with such velocity as frequently to rise above the bow of the boat, which, in case of unskilful management, would be instantly upset. The way in which Phwons and Shans overcome these difficulties formed a striking contrast to the conduct of the Burmah and Kathay boatmen. The former, working together with life and spirit, still paid the strictest attention to the orders given by the head boatman; while the latter, "who think," says Captain Hannay, "that nothing can be done without noise, obey no one, as they all talk at once and used the most abusive language to each other." He thinks the Phwons and Shans greatly superior to the Burmahs or Kathays, meaning by the latter those Manipuris resident in Ava who are Burmans in every thing but origin.

After passing the last rapids at Tapoh the river expands in breadth to two hundred yards, the stream flows with a gentle current, and "the bed is composed of round stones, which are mostly quartz. Amongst them, however, there are found massive pieces of pure crystal stone, partaking of the nature of talc, and also pieces of indurated clay of different colours. The banks are alluvial on the surface, but towards the base and near the edge of the river the soil becomes gravelly, and in some places has a stratum of beautiful bright yellow-coloured clay intersecting it."

On the 5th of January the party disembarked from their boats, and as the Myo Wun was installed in his new government, the landing was effected with considerable state. "Arrangements," says Captain Hannay, "had been made for our reception, and on first landing we entered a temporary house, where some religious ceremony was performed, part of which was the Myo Wun supplicating the spirits of three brothers who are buried here, and who founded the Shan provinces of Khanti, Assam, and Mogaung, to preserve him from all evil. After which ceremony he dressed himself in his robe of state, and he and I proceeded hand in hand through a street of Burman soldiers, who were posted from the landing place to the Myo Wun's house, a distance of nearly a mile. We were preceded by the Myo Wun's people carrying spears, gilt chattas, &c., and at intervals during our walk a man in

a very tolerable voice chaunted our praises and the cause of our coming to Mogaung Several women also joined the procession, carrying offerings of flowers and giving us their good wishes."

The Myo Wun appears to have lost no time in availing himself of the advantages of his situation, for on the very day after landing he commenced a system of unsparing taxation to enable him to pay for his appointment. A rapid succession of governors within a very few years, all influenced by the same principle, had already reduced the inhabitants of Mogaung to a state closely bordering on extreme poverty, and the distress occasioned by the exactions now practised was bitterly complained of by the wretched victims of such heartless extortion. The Shan inhabitants of the town were employed by the Burmese officers to enforce this excessive payment of tribute from the Singfos and Kakhyens of the surrounding hills, which had led to much ill will on the part of the latter, by whom they are stigmatised "as the dogs of the Burmans."

"The town of Mogaung," says Captain Hannay, "is situated at the junction of the Namyun or Namyang and the Mogaung or Numkong rivers, and extends about a mile from east to west along the bank of the last-named river, the west end of the town being bounded by the Namyeen Khyoung, which comes from the district of Monyeen in a direction S. 43 W. The town of Mogaung, strictly speaking, is confined within what is now only the remains of a timber stockade. Outside of this, however, there are several houses, and within a short distance a few small villages are scattered about, but even including all these there are not more than 300 houses. Those within the stockade are inhabited by Shans, and those outside by Burmans, Phwons, Assamese, and a few Chinese. The latter, to the number of 50, reside here, and are under the authority of a Thoogyee of their own nation. They derive a profit from their countrymen who come annually in considerable numbers to purchase serpentine.

Amongst them I saw both blacksmiths and carpenters, and for the first time since leaving Gangetic India, I saw the operation performed of shoeing horses. The Shans inside the stockade reside in large houses, such as I formerly discribed having seen amongst the Phwons; the Burmans and others live in the same description of houses as are to be seen in every part of Burmah proper, but all bear signs of great poverty, and if it were not for the Chinese, whose quarter of the town looks business-like and comfortable, I should say that Mogaung is decidedly the poorest looking town I have seen since leaving Ava. There is no regular bazar, all supplies being brought from a distance, and the market people are with few exceptions Kakhyens and Assamese from the neighbouring villages."

The arrival at so remote a spot of a European officer was soon bruited abroad, and Captain Hannay's time was fully occupied in answering innumerable questions put to him by a crowd of visitors, who examined his sextant with great care under the firm conviction that by looking through it he was enabled to perceive what was going on in distant countries; nor would they believe that the card of his compass was not floating on water until to satisfy them he had taken it to pieces. The paucity of inhabitants and poverty of the town

plainly indicated the absence of extensive trade, and Captain Hannay learnt, that, including the profits derived from the sale of serpentine, the revenues of the town and neighbouring villages did not amount to more than Rs. 30,000 per annum, and the Burmah authorities can only enforce the payment of tribute from the Shans of Khanti and the Singfos of Payendwen by the presence of an armed force. In their last attempt on the latter, a Burmah force of 1,000 men was detached from Mogaung, of whom 900 were destroyed, and for ten years they had been held in salutary dread by the Burmah governors of the frontier. During his stay at Mogaung Captain Hannay obtained specimens of the green stone, called by the Burmahs kyouk-tsein, and by the Chinese yueesh,* and which he supposes to be nephrite. The Chinese," he says, "choose pieces which, although showing a rough and dingy-coloured exterior, have a considerable interior lustre, and very often contain spots and veins of a beautiful bright apple-green These are carefully cut out and made into ring stones and other ornaments, which are worn as charms. The large masses are manufactured by them into bracelets, rings, and drinking cups, the latter being much in use amongst them from the idea that the stone possesses medicinal virtues. All the yueesh taken away by the Chinese is brought from a spot five marches to the north-west of Mogaung, but it is found in several other parts of the country, although of an inferior quality. Serpentine and limestone are the prevailing formations of the base of the highest ranges of hills throughout this part of the country. Steatite is also abundant in the bed of the Irrawaddy below the valley of Khanti.

* Monsieur Abel Remusat, in the second part of his history of Khotan, is said by Klaproth (Mem. Rel. a l' Asie, tome 2, P. 299) to have entered into a very learned disquisition proving the identity of the yu or yueesh of the Chinese with the jasper of the ancients —R. B P.

The yu is a silicious mineral, coloured with less intensity, but passing into heliotrope. It is therefore prase rather than jade or nephrite.

One very important object of Captain Hannay's mission was to cross the Patkoi mountains into Assam, and on his arrival at Mogaung he waited some days in considerable anxiety for the Kakhyen porters, who were to convey his baggage and supplies during the remaining portion of the journey. He soon found, however, that the authority of the Burmans, when unenforced by the presence of a large military detachment, was held in the most sovereign contempt by those hardy mountaineers, and after many fruitless attempts to induce the Mogaung Woun to allow him to proceed with even a small party, he was constrained to limit his further researches to the Hukong valley and amber mines. Repeated remonstrances were necessary to induce the governor to proceed even so far, and it was not until the 19th of the month that an advanced guard crossed the river and fired a *feu de joie* after performing the ceremony of sacrificing a buffalo to the Nhatgyee (or spirits of the three brother Tsanhuas of Mogaung), without which no expedition even marches from the town. Even then the dogged obstinacy of the governor induced him to delay his departure, and it was not until Captain Hannay threatened that he would instantly return to Ava if there were any longer delay, that the wily diplomatist could be induced to move.

On the 22nd they crossed the river, and the camp was formed on the northern bank in strict accordance with Burmese custom. Captain

Hannay's tent (a common sepoy's pal) was the admiration of every one but its owner, who now for the first time marched with an undisciplined rabble. "The soldiers' huts," says Captain Hannay, "are composed of branches of trees and grass, and if they wish to be particular, they cover them with a piece of cloth, which is generally some old article of dress. The Myo Wun's station is in the centre of the camp, and in front of him are his own immediate followers, whose huts are formed into a street marked by a double line of spears. At the head of this street the flags are placed, and also the two small cannon (one-pounders), which are sent with the force, I believe, for the purpose of firing three rounds morning and evening to frighten the neighbouring Kakhyens, and which ceremony, I suspect, will be gone through with as much gravity as if it would have the desired effect. My position is in front and a little to the left of the Myo Wun, and we are completely surrounded by the soldiers, whose huts are in distinct lines, the men of each district keeping together."

On the 22nd they at length set out, and the style of march was as little in accordance with the military experience of our traveller as the previous encampment. "The men, to the number of 800, march in single file, and each man occupies a space of six feet, being obliged to carry a bangy containing his provisions, cooking pots, &c., besides his musket, which is tied to the bangy stick. This is the most common mode of marching, but some of them carry their provisions in baskets, which they strap across their forehead and shoulders, leaving their hands free to carry their muskets; but as to using them it is out of the question, and I should say the whole party are quite at the mercy of any tribe who choose to make a sudden attack upon them." On reaching the encamping ground, however, these men gave proof how well they were adapted to this mode of travelling, for in an hour after their arrival every individual had constructed a comfortable hut for himself, and was busily engaged cooking the rice, which, with the addition of a few leaves plucked from certain shrubs in the jungle, forms the diet of the Burman soldier on the line of march.

The tract of country through which the party passed on the first two days was hilly, and abounded in a variety of fine forest trees; but on approaching Numpoung, the second encampment, the country became more open, and the pathway led through a forest of very fine teak trees. The principal rivers all flowed from the Shuedounge Gyi range of hills on the east of their route, and are at this season of the year mere mountain torrents, with so little water in them that the path frequently passes over their rocky beds. The whole route from Mogaung to the Hukong valley may be described generally as passing between defiles, bounded by the inferior spurs of the Shuedoung Gyi range on the east and numerous irregular hills on the west. These defiles form the natural channels of numerous streams, which flowing from the heights above, and struggling amidst masses and boulders of detached rock, make their way eventually to the larger stream of the Numkong, which unites with the Namyen at Mogaung. The only traces of inhabitants perceptible in the greater part of this route were a few cleared spots on the hills in the vicinity of some scattered Kakhyen villages, and a few fishing stakes in the mountain streams. Near the mouth of the Numsing Khyoung the party met with a few Kakhyen

huts, which appear to have been constructed by that tribe during their fishing excursions, and at Tsadozant, an island in the bed of the Mogaung river, on which the force encamped on the 28th of January, they passed the sites of two Kakhyen villages and found the ground completely strewed with graves for a considerable distance, the probable result of some endemic disease which induced the survivors to desert the spot. The finest lemon and citron trees Captain Hannay had ever seen were found here, and the tea plant was also very plentiful. The leaf is large, and resembles that sold in Ava as pickled tea; the soil, in which it grew most luxuriantly, is described as of a "reddish-coloured clay." Thus far a considerable portion of the route had passed either directly over the bed of the Mogaung river or along its banks; but at Tsadozant they crossed it for the last time, and at this spot it is described as a mere hill stream, with a "bed composed of rolled pieces of sienite and serpentine, with scales of mica in it." The navigation of the river even for small canoes ceases below this spot, and those which had accompanied the party with supplies were left from inability to convey them further.

About four miles north of Tsadozant "the road ascends about 100 feet and passes over a hilly tract, which seems to run across from the hills on the east to those on the west, and is called by the natives Tsambu Toung (the mount Samu of the maps). This transverse ridge evidently forms the southern limit of the Hukong valley, and streams flow from it both to the north and south, the former making their way to the Khyendwen, and the latter to the Mogaung river"

"Tsambu Toung," says Captain Hannay, "is covered with noble trees, many of which, I think, are sâl, and are of immense height and circumference. The tea plant is also plentiful, besides a great variety of shrubs, which are quite new to me The rays of the sun seem never to penetrate to the soil of Tsambu Toung. It may therefore be easily imagined how damp and disagreeable it is, more particularly as there is a peculiar and offensive smell from a poisonous plant which grows in great abundance in this jungle, and the natives tell me that cattle die almost immediately after eating it."

On the 30th the party descended from the encampment on the northern face of this ridge to the Singfo village of Walobhum, and finally encamped on the left bank of the Edikhyoung, about three furlongs distant from Meinkhwon or Mungkhum, the capital of the Hukong valley, "where," says Captain Hannay, "our journey must end for the present, as besides having no provisions, the men composing the force are so completely worn out with fatigue that I am certain they could not proceed further without a halt of some days." This interval Captain Hannay assiduously employed in collecting information regarding the valley, which had from a very early period been an object of great geographical interest as the site of the Payendwen or amber mines, and at no very remote era probably formed the bed of an Alpine lake, which, like that of the Manipur valley, has been subsequently raised to its present level by long continued alluvial deposits and *detritus* from the hills which encircle it on every side. The tendency of every such deposition is to raise the level of the water and facilitate its drainage until it becomes so shallow that evaporation

suffices to complete the process and render the soil a fit abode for future races of men. The numerous and extensive lakes in the mountainous regions of Thibet and Tartary are doubtless undergoing a similar change, and no great stretch of imagination is necessary to anticipate the period when they will become the sites of extensive towns and villages and present a striking contrast to the rugged magnificence and solitary grandeur of the snowy regions which surround them.

"The valley of Hukong or Payendwen," says Captain Hannay, "is an extensive plain, bounded on all sides by hills; its extent from east to north-west being at least 50 miles, and varying in breadth from 45 to 15 miles, the broadest part being to the east. The hills bounding the valley to the east are a continuation of the Shuedoung Gyi range, which is high, commences at Mogaung, and seems to run in a direction of N. 15 E." The principal river of the valley is the Numtunaee or Khyendwen, which flows from the Shuedoung Gyi range, and after receiving the contributions of numerous small streams quits the valley at its north-western corner and again enters the defiles of the hills, beyond which its course is no longer perceptible. On the western side of the valley there are but few villages, and these thinly inhabited, the capital itself containing not more than thirty houses; but the north and eastern sides are said to be very populous, the houses in those quarters being estimated at not less than 3,000, nearly all of which are situated on the banks of the Towang and Debee rivers. All the low hills stretching from the western foot of the Shuedoung range were under cultivation, and the population is said to extend across to the banks of the Irrawaddy, in numbers sufficient to enable the Singfos, when necessary, to assemble a force of nine or ten thousand men.

"With the exception," says Captain Hannay, "of the village of Meinkhwon, which has a Shan population, the whole of the inhabitants of the valley are Singfos and their Assamese slaves. Of the former the larger proportion is composed of the Mrip and Tisan tribes, with a few of the Laphai clan, who are still regarded as strangers by the more ancient colonists, and can hardly be viewed but with hostile feelings, as this tribe have frequently ravaged Meinkhwan within the last six years, and were guilty of the still greater atrocity of burning a priest alive in his kyaung or monastery.

Formerly, the population was entirely Shan, and previous to the invasion of Assam by the Burmese, the town of Meinkhwon contained 1,500 houses, and was governed by the Chief of Mogaung. From that period the exactions of the Burmese officers have led to extensive emigration, and to avoid the oppression to which they were hourly exposed the Shans have sought an asylum in the remote glens and valleys on the banks of the Khyendwen, and the Singfos among the recesses of the mountains at the eastern extremity of the valley. This state of affairs has led to general anarchy, and feuds are constantly arising between the different tribes, which the quarrel of the Bisa and Dupha Gams has greatly contributed to exasperate. No circumstance is more likely to check these feuds and reclaim the scattered population of the valley than the establishment of a profitable

commercial intercourse with the more equitably governed valley of Assam, with which communication is now becoming more intimate than at any previous period.

Of the mineral productions of the Hukong valley enumerated by Captain Hannay, the principal are salt, gold, and amber. The former, he informs us, is procured "both on the north and south sides of the valley, and the waters of the Namtwonkok and Edi rivers are quite brackish from the numerous salt-springs in their beds. Gold is found in most of the rivers, both in grains and in pieces the size of a large pea. The rivers which produce it in greatest quantity and of the best quality are the Kapdup and the Namkwun. The sand of the former is not worked for this mineral, I am told, but large pits are dug on its banks, where the gold is found as above mentioned. Besides the amber which is found in the Payentoung, or amber mine hills, there is another place on the east side of the valley, called Kotah Bhun, where it exists in great quantities; but I am informed that the spot is considered sacred by the Singfos, who will not allow the amber to be taken away, although it is of an inferior description." Specimens of coal were also found by Captain Hannay in the beds of the Nambhyu and Edi rivers, and he learnt from the natives that in the Numtarang a great quantity of fossil wood was procurable.

In its relation to Assam and China, the trade of the Hukong valley naturally attracted a share of Captain Hannay's attention, and from his account it appears that "the only traffic of any consequence carried on in this valley is with the amber, which the Singfos sell to a few Chinese, Chinese Shans, and Chinese Singfos, who find their way here annually. The price of the common, or mixed amber, is 2½ ticals a vis, or Rs. 4 per one and a half seer; but the best kind, and what is fit for ornaments, is expensive, varying in price according to its colour and transparency."*

"The Chinese sometimes pay in silver for the amber, but they also bring with them warm jackets, carpets, straw-hats, copper-pots, and opium, which they give in exchange for it. They also barter their merchandize for ivory and gold-dust, but only in small quantities. A few individuals from the Burman territories likewise come here with cloths of their own manufacture, and also a small quantity of British piece-goods for sale; but as they are obliged on their way hither to pass through the country of the most uncivilized of the Kakhyen tribes, they seldom venture to come. The greatest part, therefore, of British and Burman manufactures which are used in this valley are brought from Mogaung by Singfo merchants; but I understand that within the last few years several of them have gone to Assam with gold-dust, ivory, and a little silver, for which they receive in return muskets, cloth, spirits, and opium. The following is a list of British piece-goods now selling at Meinkhwon:—Common book muslin, used as head dresses, Rs. 14 a piece; coarse broadcloth, worn as shawls, 2½ yards long, Rs. 18 each; good cotton handkerchiefs, Rs. 4 a pair; and coarse ones, Rs. 2½ a pair. These are the prices of goods bought at Ava, but what similar articles from Assam may cost, I

* Specimens in matrice are deposited in the Society's Museum.

cannot ascertain. The broadcloth, however, that I have seen from the latter place is of a very superior quality. The merchants who come to this valley from the Burman territories are natives of Yo, and the man who is now selling goods here has frequently visited Calcutta. The dress worn by the Singfos of this valley is similar to that of the Shans and Burmans of Mogaung, but they frequently wear jackets of red camlet, or different velvets, which they ornament with buttons, and those who can afford it wear a broadcloth shawl. The arms in common use amongst them are the *dhu* (or short sword) and spear. The women wear neat jackets of dark coarse cotton cloth, and their *thamines* or petticoats are full, and fastened round the waist with a band, being altogether a much more modest dress than that worn by the Burman women. Those who are married wear their hair tied on the crown of the head, like the men, but the younger ones wear theirs tied close to the back of the neck, and fastened with silver pins. Both married and single wear white muslin turbans. The ornaments generally worn by them are amber ear-rings, silver bracelets, and necklaces of beads, a good deal resembling coral, but of a yellowish colour, and these are so much prized by them that they sell here for their weight in gold."

During his stay at Hukong Captain Hannay was visited by many Singfos from the borders of China, from whom he learnt that the Sginmackha river rises in the mountains bounding the plain of Khanti to the north, and is inclosed on the east by the Goulang Sigong mountains, which they consider the boundary between Burmah and China. This river is, on the same authority, pronounced not to be navigable even for canoes, and the most satisfactory confirmation is afforded of the accounts of Captain Wilcox.* Several smaller streams fall into the Sginmaekha from the Shuedoung Gyi hills on the west, and the name of Situng is given to the tract of country through which they flow. In this district gold is very plentiful, and it is found, says Captain Hannay, "over the whole tract of mountainous country above the Sginmaekha. The Chinese visit this locality for the purpose of procuring the gold, and give in exchange for it warm clothing, carpets, and opium."

Of the several routes by which communication is kept up between the inhabitants of Hukong and the countries around, the principal appear to be one leading across the Shuedoung Gyi range to the eastern Singfos; a second, called the Lye gnepbhum road, winds round the base of the mountain of that name, and leads in sixteen days to Munglung, the capital of the Khanti country, which was visited by Captain Wilcox.

The most important one, however, with reference to trade, lies in a south-east direction from the Hukong valley, from which the district of Kakyo Wainmo is not more than eight days' march distant. By this route the Chinese frequently travel, and it affords a very satisfactory proof that intercourse may be held direct with China without the necessity of following the circuitous route by Mogaung.

* Although Captain Wilcox (as Res Vol XVII, p. 463), relying on the accounts given by Singfos of this river, appears to have formed rather an exaggerated estimate of its size, his conjectures as to the position of its sources are fully verified by the statements made to Captain Hannay.—R. B. P.

Among the several races of people inhabiting the valleys through which the principal rivers flow, the Khantis or Khumptis hold a very conspicuous rank. They are represented as a fine, brave and hardy race of men, and are held in great apprehension by the Burmahs, who, about three years ago, attempted to raise revenue amongst them. The force detached on this duty, however, met with such determined resistance, that it was compelled to return, and no subsequent attempt has been made on their independence. They are in constant communication with the Khunungs, a wild tribe inhabiting the mountains to the north and east, from whom they procure silver and iron. "The former is found in a mine, said to be situated on the northern side of the mountains, to the north-east of Khanti." All the information Captain Hannay could obtain led him to suppose that this mine was worked by people subject to China, and from the description given, he thinks they are Lamas, or people of Thibet. The part of the Chinese territories north-east of Khanti is known at Hukong by the name of Mungfan,* and the Khantis have no communication with it but through the khunungs.

From Meingkhwon Captain Hannay obtained a view of the hill near which lie the sources of the Uru river, one of the principal affluents of the Ningthi or Khyendwen: it bore south 35° west from Meingkhwon, and was about 25 miles distant. It is in the vicinity of this spot that the most celebrated mines of serpentine are situated, and their position is thus described by Captain Hannay.

"A line drawn from Mogaung in a direction of N. 55 W. and another from Meingkhwon N. 25 W. will give the position of the serpentine mine district. The Chinese frequently proceed to the mines by water for two days' journey up the Mogaung river, to a village called Kammein, at which place a small stream, called Engdan-khyoung, falls into the Mogaung river. From thence a road leads along the Engdan-khyoung to a lake several miles in circumference, called Engdan Gyi, and to the north of this lake, eight or nine miles distant, are the serpentine mines, the tract of country in which the serpentine is found extending 18 or 20 miles." There is, however, another more direct route from Kam Mein which runs in a north-westerly direction. The whole tract of country is hilly, and several hot and salt springs are reported to exist near the Engdan Gyi lake, which is said to cover what was once the site of a large Shan town called Tumansye. The natives affirm that it was destroyed by an earthquake, and from the description given of a hill in the vicinity, the catastrophe may have been produced by the immediate agency of volcanic action.

On the 21st of March Captain Hannay visited the amber mines, and his description is the first that has ever been given of the locality from whence the Burmans obtained this mineral.

"We set out at 8 o'clock," he says, "in the morning, and returned at 2 P.M To the foot of the hills the direction is about south 25

* In the second volume of Du Halde's "China," p. 385, the Pere Regis thus describes the tribe by which this tract of country is inhabited, and its grographical site:—

"The most powerful among the Tartar Lamas are those called by the Chinese Moongfan, who possess a wide territory in Thibet, north of Li-kyang-lu-fu, between the rivers Kincha-kyang and Vu-lyangho. This country was ceded to them by Usanghoy (whom the Manchews made king of Yunan) to engage them in his interest."—R. B P.

west, and the distance three miles, the last mile being through a thick grass jungle, after which there is an ascent of one hundred feet, where there is a sort of temple, at which the natives, on visiting the mines, make offerings to the ngats or spirits About a hundred yards from this place the marks of pits, where amber had been formerly dug for, are visible; but this side of the hill is now deserted, and we proceeded three miles further on to the place where the people are now employed in digging, and where the amber is most plentiful. The last three miles of our road led through a dense small tree jungle, and the pits and holes were so numerous that it was with difficulty we got on. The whole tract is a succession of small hillocks, the highest of which rise abruptly to the height of 50 feet, and amongst various shrubs which cover these hillocks, the tea plant is very plentiful. The soil throughout is a reddish and yellow-coloured clay, and the earth in those pits, which had been for some time exposed to the air had a smell of coal tar, whilst in those which had been recently opened the soil had a fine aromatic smell The pits vary from 6 to 15 feet in depth, being, generally speaking, three feet square, and the soil is so stiff that it does not require propping up."

"I have no doubt, " Captain Hannay adds," that my being accompanied by several Burmese officers caused the people to secrete all the good amber they had found, for although they were at work in ten pits, I did not see a piece of amber worth having. The people employed in digging were a few Singfos from the borders of China and of this valley. On making inquiry regarding the cause of the alleged scarcity of amber, I was told that want of people to dig for it was the principal cause, but I should think the inefficiency of the tools they use was the most plausible reason, their only implements being a bamboo sharpened at one end, and a small wooden shovel "

"The most favorable spots for digging are on such spaces on the sides of the small hillocks as are free from jungle, and I am told that the deeper the pits are dug, the finer the amber; and that that kind which is of a bright pale yellow, is only got at the depth of 40 feet under ground."

A few days subsequent to this examination of the amber mines, Captain Hannay visited the Numtunaee or Khyendwen, which flows through the valley about five miles north of Meingkhwon in this part of its course, and at this season of the year the stream, as might have been anticipated, is small, but in the rains Captain Hannay estimates that its breadth must be 300 yards from bank to bank, and it is navigable throughout the year for large canoes. An island in the centre of the bed was covered with the skeletons of large fish, which had been destroyed by the poisonous quality of the fallen leaves of overhanging trees; the natives eat the fish so killed with impunity.

After waiting several days at Meingkhwon in anticipation of the return of some messengers who had been sent into Assam, and suffering extreme inconvenience from the difficulty of procuring adequate supplies for the force, the Myowun began seriously to think of returning to Mogaung. All expectation of prosecuting the journey into Assam had been relinquished, and the Dupha Gaum having voluntarily come into the camp, was received by the Burman governor

with a civility and distinction extorted by his apprehension of the numerous Singfos ready to support their redoubtable Chieftain, whose influence is said to extend to the frontiers of China. On the 1st of April the ceremony was performed of swearing in the different Tsohuas (tributary Chiefs) to keep the peace, which is thus described by Captain Hannay :—

"The ceremony commenced by killing a buffalo, which was effected with several strokes of a mallet, and the flesh of the animal was cut up to be cooked for the occasion. Each Tsohua then presented his sword and spear to the spirits of the three brother Tsohuas of Mogaung. who are supposed to accompany the governor of the above-named place, and to inhabit three small huts, which are erected on the edge of the camp. Offerings of rice, meat, &c., were made to these ngats or spirits, and on this being done each person concerned in taking the oath received a small portion of rice in his hand, and in a kneeling posture, with his hands clasped above his head, heard the oaths read both in the Shan and Burmese languages. After this the paper on which the oaths were written was burned to ashes and mixed with water, when a cup full of the mixture was given to to each of the Tsohuas to drink, who before doing so repeated an assurance that they would keep the oath, and the ceremony was concluded by the Chiefs all sitting down together and eating out of the same dish." The Chieftains to whom this oath of forbearance was administered were the Thogyee of Meingkhwon, a Shan, the Dupha Gaum, a Tesan Singfo, the Panwah Tsohua, a Laphaee Singfo, the Situngyen Gaum, and Wing Kong Moung, Mirip Singfos, and Tare-poung-moung, a Tesan Singfo, all of whom by this act virtually acknowledged the supremacy of the Burman authorities and their own subjection to the kingdom of Ava.

The new governor having succeeded by threats and the practice of every art of extortion in raising as large a sum as it was possible to collect from the inhabitants of the valley and surrounding hills, announced his intention of returning to Mogaung, and on the 5th of April no intelligence having been received from Assam, Captain Hannay left Mingkhwon on his return to Ava, with a very favorable impression of the Singfos he had seen, who appear to possess great capabilities of improvement, and whose worst qualities are represented as the natural result of the oppressive system of government under which they live. One of their Chieftains, in conversation with Captain Hannay, furnished a clue to the estimation in which they held the paramount authorities around them by the following remark :— "The British," he said, "are honorable, and so are the Chinese. Among the Burmans you might possibly find one in a hundred who, if well paid, would do justice to those under him. The Shans of Mogaung," he added "are the dogs of the Burmans, and the Assamese are worse than either, being the most dangerous back-biting race in existence."

On the 12th of April Captain Hannay reached Mogaung, and some boats arriving shortly afterwards from the serpentine mines, he availed himself of so favorable an opportunity of acquiring some additional information regarding that interesting locality. He found

the boats laden with masses of the stone so large as to require three men to lift them. The owners of the boats were respectable Chinese Mussalmans, who were extremely civil, and readily answered all the questions put to them by Captain Hannay, who learnt "that, although the greater number of Chinese come by the route of Somta and Tali, still they are only the poorer classes who do so; the wealthier people come by Bamo, which is both the safest and the best route. The total number of Chinese and Chinese Shans who have this year visited the mines is 480"

"I have made every inquiry," adds Captain Hannay, "regarding the duties levied on these people, both on their arrival here and on their purchasing the serpentine, and I am inclined to think that there is not much regularity in the taxes, a great deal depending on the value of the presents made to the headman. Formerly the Chinese were not allowed to go to the mines, but I understand the following is now the system carried on in this business.

"At particular seasons of the year there are about 1,000 men employed in digging for serpentine; they are Burmahs, Shans, Chinese, Shans, and Singfos. These people each pay a quarter of a tical a month for being allowed to dig at the mines, and the produce of their labour is considered their own.

"The Chinese who come for the serpentine, on their arrival at Mogaung, each pay a tax of from 1½ to 2½ ticals of silver for permission to proceed to the mines, and 1½ ticals a month during their stay there. Another duty is levied on the boats or ponies employed in carrying away the serpentine, but this tax varies according to circumstances, and on the return of the Chinese to Mogaung, the serpentine is appraised and a tax of 10 per cent. taken on its value The last duty levied is a quarter of a tical from every individual on his arrival at the village of Tapo, and there the Chinese deliver up all the certificates they have had, granting them permission to proceed to the mines."

On the 9th of April no intelligence having been received of the messengers sent into Assam, Captain Hannay determined to return to Ava, and embarking on a small boat, he reached Bamo in eight days and arrived at Ava on the 1st of May. The time occupied in returning from Meingkhwon to Ava was only eighteen days, while the journey to that frontier post was not completed in less than forty-six of actual travelling—a very striking proof of the extreme difficulty of estimating the distance between remote points, by the number of days occupied in passing from one to the other, unless the circumstances under which the journey was made are particularly described. That portion of the route between Meingkhwon and Beesa in Assam which Captain Hannay was prevented visiting, will probably in a short time be as well known as the territory he has already so successfully explored, and the researches in which he is now engaged, extending from Beesa in Assam to Meingkhwon in the Hukong valley, will complete the examination of a line of country not surpassed in interest by any which our existing relations with the empire of Ava have afforded us an opportunity of visiting His labours have filled the void necessarily left in the researches of Wilcox, Burlton,

and Bedford, and have greatly contributed to dispel the doubt and uncertainty which they had not the opportunity of removing. While the officers of the Bengal presidency have been thus successfully engaged in geographical inquiries on the north of Ava, the south and western districts have been explored with equal zeal and intelligence by those of the Madras presidency; and the spirit of honorable competition, which has already stimulated the researches of Drs. Richardson and Bayfield, and Lieutenant MacLeod, with such marked advantage, bids fair in a comparatively short time to render the whole empire of Ava better known than the most sanguine could have ventured to anticipate. Did the results of such journeys and investigations tend only to an increase of our geographical knowledge, they would even then be most valuable; but to suppose that the consequences of this intercourse between intelligence and ignorance are so limited, is to take a most inadequate view of the subject. The confidence inspired by the visits and conduct of a single individual* has already opened a communication between Yunan and Maulmein, and the caravans of China have commenced their annual visits to the British settlements on the coast. The journey of Captain Hannay will in all probability lead to a similar result between Assam and the northern districts of Yunan, and the time may not be very distant when British merchants located at Bamo will, by their superior energy and resources, extend its now restricted trade to surrounding countries, and pave the way for ameliorating the condition and enlightening the ignorance of their numerous inhabitants.

* Dr. Richardson of Madras.

*Journal of a trip to the Meeshmee Mountains, from the debouching of the Lohit to about ten miles east of the Ghalums Lat. 27° 50′ to 28° 10′ N.; Long. 95° 20′ to 96° 40′ E.* By W Griffith, Esq, F.L.S.

I left Suddiya on the morning of the 15th October 1836, and halted at Noa Dihing Mookh (river mouth), a place abounding in fish and promising excellent sport both in fly and live-bait fishing. The temperature of the Noa Dihing, an indolent stream flowing over a flat sandy plain, was 79°; that of the B pooter, which falls in large volume rapidly from the mountains, was 67°. Fish congregate in vast numbers at the junction of rivers of different temperatures, and are there more easily captured than in other situations, a fact that ought to be borne in mind whether for the mere object of sport or the more practical purpose of fisheries in India.

The following day (16th) we passed Choonpoora, where the rapids commence, and where stones first appear. One rapid, a little above Choonpoora, is severe. There is a severe one also at Toranee Mookh, on which the Copper temple is situated, and one at Tingalee Mookh, on which Lattow is situated. The river now commences to be more subdivided; there is but little sand deposited alone, but vast beds of sand and stones occur together. The banks are clothed with jungle, and are occasionally skirted with tall grasses, but the *churs* or islands disappear, it may be said with the sands, and are only found in lower and more distant parts from the mountains, where the velocity of the current is less. Temperature at 6 A.M. 66°, 4 P.M. 76°, (water of B. pooter 64·65,) 7 P.M. 72°.

Buffaloes abundant, but I only saw a few.

*Oct. 17th.*—Reached Karam Mookh about noon. Rapids much increased, some very severe, especially that opposite Karam Mookh, which we crossed without accident, although as we crossed a confluence of two rapids, the water in the middle being much agitated, it was a wonder that no canoes were upset. The bed of the river is still more divided, the spots between the streams being for the most part entirely composed of stones. The lowest temperature of the B. pooter was 63°. A severe but short rapid occurs at Karam Mookh itself, the fall being very great, but the body of water small. The water of this river is beautifully clear; its temperature at the Mookh 72°. The jungle extends down to both edges of the water, and the stream is not divided into branches. My guide in the evening disgusted me by asking how many days I intended to stop at the Koond before my return to Suddiya, when I had engaged him expressly to go into the Meeshmee hills, and not merely to Brama Koond, as the above question implied. But such is the way in which our best designs depending on native agency are often tampered with. Thermometer at 8 P.M. 64°.

*Oct. 18th.*—We are still in the Karam River. Reached about noon the Kamptee village, Palampan, or rather its ghât. This Karam River is tortuous, generally shallow, with a more or less stony bed; it is nothing more in fact than a succession of rapids, between each of which the slope is very gentle, so that one makes good progress. Temperature at 6 A.M. 66° in the canoe; but in the hut in which I slept it is

as low as 60°. The dews are very heavy, and the jungle, as before, comes down to the edges of the water, but scarcely affords any marked feature. The views of the mountains are very varied, and that of the Koond defile or chasm very beautiful; water-falls seem to be distinctly visible down one hill or mountain in particular. The finest view, however, is on the Lohit, opposite Dayroo Mookh, at which place the three huge, ever snowy peaks, characteristic of the Meeshmee portion of the mountains, are distinctly seen.

Left the ghât for the village which is situate on the Dea-soon or Simaree, which flows into the Tenga-panee, and which is said now to carry off so much water from the Karam, that this river ceases a short distance above this place to become navigable for boats like mine. The path we pursued ran in a S.E or S.S E direction for about a mile; it is good, and leads through a thick jungle; the village contains probably fifteen houses. The Gohayn, or *Chief*, is a most respectable-looking man, and of very fair complexion. His people are for the most part stout The women also of very fair complexion, with their hair tied in a large knot on the top of the head in a peculiar way, putting one in mind of fat Norman damsels Temperature in the boat to-day 76°, the sky beautifully clear. The B. pooter seems still the only river the temperature of which is always below that of the air.

*Oct. 18th.*—Temperature in my hut at 5½ A.M. is 56°, outside it is 52½°, that of the river water 63°. We left about 8 and proceeded up the Karam, which presented nothing singular. The volume of water is now less, and rapids are more frequent. Heavy snow is visible from a little above Palampan Ghât, where the river bends to the northwards, and a little further on a fine view of the Koond occurs. The chasm is bounded in the rear by the fine rugged peak so distinctly seen from Suddiya due east. About 11 we reached the Ghât, beyond which boats, except of the smallest description, cannot pass; and about 1 started for the Meeshmee village Jing-sha, situated on the Karam. Our course was along the bed of the river, and nearly due east. Formerly boats were able to reach the Ghât of the village, but the water has become shallower, owing, they say, to a larger portion being carried off by the Dea-soon, which runs into the Tenga-panee. We reached the village Ghât about four in the afternoon, but our people arrived very little before six o'clock. The march was tedious and difficult, owing to the numerous stones which are strewed in the way; and the necessity for crossing the river was so frequent, that all idea of shoes was quite out of the question. To increase the difficulty, the stones in the bed of the river are very slippery, and as we crossed rapids, it frequently required some care to prevent our falling.

We were met by the Gam, or Chief, before any signs of the village there were visible. The population is small; the people fair, but begrimed with dirt: the dress consists of a loose jacket without sleeves. The primary article of clothing is indeed so scanty, that the less one says about it the better. The women are decently clothed, and have generally enormous calves, certainly bigger than those of the men: their favourite ornament seems to be a band of silver, broadest across their forehead, which encircles their head. This village is close to the hills and within a day's journey of the Koond, at least for

a Meeshmee One Assamese slave is among the inhabitants, who was sold when a boy. A few of the men have Singfo *dhaos* or swords, others miserable knives, and some the usual spear so general with the tribes on this frontier, but in general the weapons of these people are most insignificant. The view of the hills is not fine from this place; it is too close to see any of great height, and they soon disappear to the westward. In the evening that of the Koond, which bears E N.E. by N. is fine, particularly one mountain, which is known at once by its numerous cascades or appearances of water-falls, which, although they appear like streaks of white to the eye are distinctly visible through a telescope. The bed of the Karam is almost entirely stony, and the immediate banks are clothed with grass. The jungle is of the usual thick description. The Gam, whose name is Jingsha, is a respectable-looking man, fair in his dealings, and willing to oblige. They all have tobacco pipes.

*Oct. 19th.*—Halted to enable the people to bring up the baggage, and we shall in all probability have to halt to-morrow. I paid a visit to the Gam's house, Jingshi; it is to the S E of the Ghat, and about a mile and a half distant from it. The houses are all detached, and almost buried in jungle. Jingsha's house is a good one, very long, and well built; he has only about five skulls.* *Mont* was handed round to the Meeshmees in large bamboo cups. From our encampments abundance of clearances for cultivation are visible on the hills. Those to north, south, south-east, are of some extent, and belong to a Meeshmee Gam, Tapa.

*Oct. 20th.*—The temperature of the air at 5½ A.M was 57½°. That of water, 60°. I was obliged to halt again to enable the rice to be brought up

The Karam debuts from the hills a little to the south of east of Jing-sha Ghât; the chasm is very distinct.

*Oct. 21st.*—Left the Ghât about 9, and proceeded over the same difficult ground down the Karam until we arrived at Laee Mookh. This occupied about an hour; our course thence lay up the Laee, which runs nearly due east. The bed of the river throughout the lower part of its course is 60 or 70 yards across: the journey was as difficult as that on the Karam. Towards 2 P.M. we were close to the hills, and the river became contracted, not exceeding 30 or 40 yards across It is here only that large rock masses are to be found, but the boulders are in no case immense. We arrived at the place of our encampment about 4 P M., the porters coming up much later. The march was in every respect most fatiguing.

*Oct 22nd.*—Cloudy: during the night we were much annoyed by heavy gusts of wind sweeping down the river. Left our encampment at 7½, and struck into the jungle, the porters still continuing along the course of the river; after crossing some rising ground we reached a path, which is tolerably good. Our course lay about north-east; we crossed over some low hills, and after marching for about an hour and a quarter came upon the Koond chasm, or great defile; of which,

* The rank of the Chiefs of various nations on the frontiers of Assam depends on the number of skulls of vanquished enemies which decorate their houses The Meeshmee trophies, as appears from the author's account in the Journ As Soc, May 1837, consist of the skulls of cattle only

however, from the thickness of the jungle, we had no view. We then descended a very steep, but not very high hill, and came upon the Koond; of which nothing is at first seen but large masses of rock strewed in every direction. We were accompanied by a number of Jing-sha Gam's people, and in the evening we were visited by Tapan Gam himself with a train of followers. This man assumes the sovereignty of the Koond We encamped immediately under the Faqueer's Rock, which is known to the Meeshmees by the name "Taihloo Maplampoo." The south bank is wooded to its brink, but not very densely; it is excessively steep, and in many places almost perpendicular. The strata composing it is partly limestone, lying at an angle of 45°, and in many places at a greater one. The scenery is picturesque and bold: on either side of the river are hills rising abruptly to the height of a few hundred feet, but the hills are continued longer on the north side From the rock the river seems to run W.N.W. for a quarter of a mile, and then bends to the S.W. The breadth of the bed is a good hundred yards, but the stream at this season is confined to the fifty yards near the south bank, the remainder being occupied by rocks *in situ*, or boulders and sand; the edge of the north bank is occupied by stunted *Saccharum* The appearance of the water is characteristic, of a greyish green tinge, giving the impression of great depth. It is only here and there that it is white with foam, its general course being rather gentle. It is in various places encroached upon more or less by the rocks forming its bed, some of which are quite perpendicular. A little to the west of the Faqueer's rock there is an immense mass of rock in the bed of the river, between which and the south bank there is now very little water and no current. The rocks are generally naked; here and there they are partially clothed with Gramineæ and a Cyperaceous-looking plant, something like an Eriophorum. The river, a short distance beyond the Deo-panee, takes a bend to the north: at the point where it bends there is a considerable rapid.

The Faqueer's Rock itself is a loose mass of rugged outline, about 50 feet high: access to its summit is difficult to any body but a Meeshmee; it is, however, by no means impracticable. The path by which it may be gained, leads from the eastward. At the summit is an insulted, rounded, rugged mass of rock, on which the faqueers sit. It is, however, the descent by the path to the east which is difficult, and people generally choose another path to the west.

The north face of the Faqueer's Rock is excavated into a hollow of the Deo Dowar. It has no resemblance to a Gothic ruin, which form is, I believe, peculiar to calcareous rocks. It is this rock which, by its eastern extremity projecting into the water, forms the reservoirs into which the Deo-panee falls, or rather at this season runs; the place resembles merely a sort of bay. The water mark of floods visible on some of the rocks is probably eight feet above that of this time of the year. The reservoir is completed by a projection from the rocks forming the south bank, but it is almost entirely abstracted from the stream. The south bank immediately beyond this is extremely precipitous, and very high. The Faqueer's Rock is three-peaked; two peaks can only be seen from the Deo-panee, the third is the low one to the west, the

middle is the highest, and is perforated: the eastern presents a sugar-loaf appearance. Two distinct streams run into the reservoirs, the bed of one forms the second defile before alluded to. This is very insignificant. The other occupies the corner of the bay, and can only be seen from a low station on the sand beneath. It is an attempt at a small water-fall.

*Oct. 23rd.*—To-day I have been employed in collecting plants Nearly due east of the Koond, and at a distance of about 40 yards, the face of the hill is perpendicular, and in some places overhanging. Its extremity juts out into the stream, which here flows with great violence. The banks are occupied by masses of rock strewed in every direction, resulting from a landslip of great size: some of these masses are enormous. The greater portion of the slip is clothed with herbage and trees, so that it is of some age or standing; but in one place over the river it is clean, as if fresh formed, and white-looking much like chalk. This cliff in many parts is a dripping well, particularly in one extremity, where a good deal of water falls. Between this and the Deo-panee a small stream enters the Lohit. Following this up to some height, one arrives at a pretty water-fall Here it is inaccessible in this direction, but by following a branch of the stream to the west, one may arrive at the summit of the hill, from which, however, no view is to be obtained. The summit is ridge-like, and excessively sharp; the descent on either side almost precipitous. I found several fine ferns up this hill.

The Koond is apparently formed by the Deo-panee and Mori-panee. In the rains it must be a rather striking object, now however it is at this season lost amidst the fine surrounding scenery. How the Faqueer's Rock and the rock between it and the Mori-panee were detatched, is difficult to say. It is evident, however, that formerly the two rivers were not united to form the Koond as at present, but that they had each their own channels when the Faqueer's Rock must have stood between them. In fact both channels, in which water has flowed, still remain. My broken thermometer pointed out the low temperature of the Lohit water, and 2088 was the point at which water boiled in two experiments. All attempts at passing along the river on this side would be vain, owing to a cliff which is totally impracticable. The Meeshmees know of no rivulet called the Mtee; probably this has been mistaken for the Meeshmee name for water, *Mchee*. The way Wilcox went I am at a loss to ascertain, as he could not have passed the Koond. He must have gone above it, although the hills are said to be impracticable for loaded coolies.

*Oct. 25th.*—The Koond is obviously little frequented. I left sometime after the coolies, pursuing the path leading to Ghalum's, which extends to the eastward An hour and a quarter brought me again to the Laee-panee, and three hours and a half to Laee Mookh From this place to Jingsha Ghât is scarcely an hour's walk. The day's journey occupied about five hours, inclusive of stoppages: the distance is probably about twelve miles I came to the determination of returning, owing to the known difficulty of the route pursued by Wilcox, and the impossibility of making a collection of grain. The Tapan Gam, or Lord of the Koond, particularly insisted on the impossibility

of ordinary coolies going this way, and as he offered men to bring up grain from the plains, I at once acceded to his proposal of making a granary in his village. This man had no delicacy in asking for presents: he at once said, "You must give gold, silver, and everything in the calendar of presents to the Deo," meaning himself As I found it impracticable to satisfy him, I sent him off with a small present, promising more when he should have amassed the grain. His brother, a tall, stout, and much more useful man (as he does not refuse to carry loads), on seeing me rub salt on a bird's skin, remarked, "What poor devils we are! Bird's skins with salt supply the sahibs with food, while we can't get a morsel." They promised to take me all over the country and to be my slaves if I would point out to them where salt is to be found.

*Oct. 28th.*—Yesterday evening two elephants arrived with grain, so that I have every prospect of being fairly on my way in a day or two. Nothing worth seeing has occurred, except a man who by some accident had the lobe of his ear torn, and had the fragments stitched together with silver wire.

*Oct. 31st.*—Halted at the Laee-panee and gathered an Oberonea and specimens of fish.

*Nov. 1st.*—Dirty weather; rain looking much as if it were going to continue for several days

*Nov. 2nd.*—I thought it best to set off, although it was raining heavily. Our course lay in an east direction up the Karam for about two hours, when it diverged: it thence, after passing through some heavy jungle, continued up the steep bed of the now dry Dailoom; it next diverged again about 2 P.M, when we ascended a small hill; it continued thence through heavy jungle, chiefly bamboo, until we descended in an oblique manner on the Laee-panee, about a mile up which we found our halting place. The whole march occupied, including a few halts, seven hours; and as the pace was pretty good for six full hours, I compute the distance to be about fifteen miles. The latter part of the day was fine, and the elephants with grain from Sadiya arrived.

*Nov. 3rd.*—Passed the forenoon in ascending the hill opposite our encampment: it is of no great height, but, like all the others, very steep.

*Nov. 4th.*—Left Laee-panee at 9½ A.M. and reached the encampment at 3½ P.M. Our course diverged almost immediately from the last encampment, and we ascended for some time up the bed of a torrent. The first hill we ascended occupied an hour, and the remainder of the day's journey consisted of ascents and descents along the most difficult path imaginable. All the hills are very steep, and the paths, when they wind round these, are very difficult; a slip would cause a dangerous fall. About 1 P.M. we reached two or three houses constituting a village.

From this one has a fine view of the plains and of the B. pooter near its exit from the hills. It is much intersected by islets covered with jungle. Leeches are not very numerous. Dundoons or sand flies very annoying.

*Nov. 5th.*—Left at half-past 8 and reached extensive *kheties* (cultivated fields) with dispersed houses at about 1 P.M. This place is

called Dilling. Our route consisted of the same fatiguing marching We passed over some hills, from which we had fine views. The first gave us a fine sight of the Patkaye mountains,* south-east of Upper Assam, which reach apparently a great height. The second of the plains of Assam. Halted on a cleared ground immediately under the Red mountain so plainly seen from Jingsha. There is now no appearance of water-falls on it, but there are several white spots owing to slips The brink or brim of this hill is woody, but there is a considerable space covered only with short grass The strata are inclined at an angle of 45°. I here got two or three fine mosses. All the Meeshmees have the idea that on some hills at least rain is caused by striking trees of a certain size with large stones, some hills are again free from this charm. It was ridiculous to hear them call out not to throw stones whenever we approached one of these rainy hills. The people appear to get dirtier the further we advance. I saw plenty of snow on two high peaks, and had a peep of the Lohit beyond Brahma Koond. The name of the Red mountain before alluded to is Thu-ma-thaya, the rivulet at its base is Tus-soo-muchee. Tus-soo Dee-ling is the name of the place; a large mountain bearing N.N.E. is Sun-jong-thaya. It is obvious that Dee-ling must be of some extent, as my site does not agree with that of Wilcox. The view to the E. is entirely limited to Thu-ma-thaya, and to the N N.E. by Sun-jong-thaya. No B. pooter is visible, nor is Ghalum's house The snow collects on the Thu-ma-thaya this month: the clearings for cultivation on the declivities of Thu-ma-thaya are called chim-bra The houses, although at great distances from the village, are called *yeu*.

*Nov. 6th*—We arrived at our halting place after a march of seven hours over a most difficult and fatiguing road. We skirted throughout the whole time the base of the huge Thu-ma-thaya. I never saw a worse road, if road it may be called; part of it lay over places where a false step or slip would be very dangerous, if not fatal. We came suddenly on the B. pooter; but as the place was not a good one for crossing we prepared to go a little higher up the stream, and though the distance we had to go was not above 100 yards, yet as the river side was impracticable, it became necessary to ascend and descend by a most difficult path, where a slip would have precipitated one into the river sixty or seventy feet below. What rendered this passage most difficult and dangerous was the jungle, which, while it caused you to stoop, at the same time concealed your footing. It is one of the characteristics of Meeshmees that they sooner risk their necks than take the trouble of cutting down underwood.

We have scarcely passed Thu-ma-thaya, so that the distance we have travelled in a direct line from Dee-ling must be very small. The stream of the Lohit is not forty yards broad, but the bed is about sixty. It has the appearance of great depth, and roars along amidst rocks in some places in fine style. I here picked up some small branches of an elm, very like U. virgata; the tree was too late to reach fruit. I also gathered a fine acanthaceæ, and some good ferns. The north bank of the Lohit here has the same structure as the south at

* Afterwards crossed by the author in his journey into Burma.

the Koond, and is perpendicular. The water of the Lohit is certainly much cooler than any of the mountain streams. Vast blocks of rock, of many sorts, lie strewed on the south side; one in particular is quartzose, remarkable for the indentations on its surface. Passed several streams, and a pretty fall, the water falling down a cliff almost perpendicular, about 100 feet high. The Meeshmees use the fibres and *reti* of Caryota as an ornament to their baskets, from which it likewise keeps the rain. Wild plantain continues. Our encampment is on a fine bed of sand.

*Nov. 7th.*—Rain throughout the night at intervals, and sharp cold in the morning. We left at 9 A.M. and arrived at our encampment about 1½ P.M. The first part of our march was very difficult; it in fact consisted of crossing a precipice overhanging the Lohit. The difficulty was increased by the slipperiness occasioned by the rain; no one could pass some of the places unless aided by rattans fixed to trees, &c. We came to the Sung river about 12 noon, but were delayed some time in building a bridge This river appears to me to be in some places fordable, but the Meeshmees say that it is not. The water is beautifully clear. The first cane suspended bridge occurs here; I did not fancy it, although I observed the Meeshmees cross, the passage taking barely half a minute. *Throughout the whole time* the Meeshmees use their legs and arms to accelerate or determine their progress; the inclination caused by the weight is slight. I preferred one of our own erection, about 100 yards distant from it. The height is not great over the river, and the width is perhaps thirty yards. The Bourra crossed after some delay; we were then obliged to make two halts. We followed the Sung down to its mouth, which is barely 200 yards. Its bed is rocky, at its junction there is a large bay formed, on the N. side of which is a fine sand bank. The Lohit there runs nearly N. and S., and is excessively violent in its course, certainly ten miles an hour. The scenery is pretty, but no hills of great height are seen to any extent. This is the most romantic spot I have seen in my course of travels as yet. We forded the bay about its centre, and encamped on the sand: the path we are to follow is said to be above, and very difficult. The Tapan Gam, on my inquiring, said that Wilcox passed by the upper path, the Lohit at that time running under the cliff which forms one side of the bay. The course of the river, he says, has since changed by the occurrence of a large slip, principally of mica slate.

*Nov. 8th.*—The commencement of our march to-day was up a hill, the ascent, as in all the other cases, being very steep. From its summit we could see Dilling in a horizontal distance extremely near. We then proceeded skirting the hill, and descended subsequently to the *O.* rivulet, which is of no size. We then ascended another considerable height, and found ourselves on the site of Ghalum's old dwelling. The situation was delightful; to the N.E. a high range was visible, which is covered with snow, the pines on the lower parts of the ridge standing out in fine relief. To the N. was a noble peak, bare at its summit, on which snow rests during some months, its centre being prettily marked out with numerous patches of cultivation. To the N. again the Tid-ding might be seen foaming

along the valleys; the hills are evidently improving in height and magnificence of scenery. We reached this at 12 o'clock, our march having lasted five hours. We thence descended crossing a small stream at the base of the hill, on which Ghalum's former house stood, called the Dhalum Basee.

I thence proceeded over some nasty swampy ground with a few low elevations until we reached Ghalum's, which we did about 2 P.M. A small spot was allotted to us some distance from the village, on which we erected our huts. Ghalum changed his residence to this place owing to the death of two of his people, which was attributed to the unhealthiness of the former site; but, as might be expected from the nature of the place he has chosen, he has suffered very severely from fever since his removal. As soon as our huts were built, Ghalum and his brother, Khosha, visited us, preceded by the hind quarter of a pig. Their appearance is somewhat better than the ordinary run of Meeshmees, but they are just as dirty. Khosha is a little man, with a mahogany-coloured wrinkled face. Great attention was paid by their attendants to all they said, and Khosha himself is evidently the Demosthenes of the Meeshmees. When interrupted, he commanded silence in an authoritative way. Krisong was not present. Khosha declares that Rooling, the Mezhoo Chief, is nobody, and that Wilcox gave him his present unknown to them.

*Nov. 9th.*—Halted. Went to the suspension bridge over the Lohit, which is about 60 yards across, or double the length of the one we crossed on the 7th. The passage by Meeshmees takes two, or two minutes and a half, requiring continued exertion the whole time, both by hands and feet, as above described. Both banks are very steep, yet the natives are so confident of safety that of this bridge only one cane is trustworthy. Bathed in the river, which is very cold and deep, but comparatively quiet.

*Nov. 10th* —Went to the Lohit

Went to Ghalum's house, which is of great length, built of bamboos, raised high from the ground, divided into about twelve compartments, and containing 100 men, women, and children.

*Nov. 11th.*—Left for Khosha Gams; crossed the Lohit on a raft, and left its banks at noon Followed the river for some distance, and then diverged towards the N.W. and reached Khosha at 3 P.M., the march, owing to the heat, was very fatiguing.

Want of means forms the only limit to the number of wives of a Meeshmee. A rich man, who has at his disposal numerous cattle, &c, will give 20 mithuns;* but the wife appears to bring with her slaves, &c., as a return. A poor man will get a wife for a pig. Whatever the number of wives may be, each will have a separate khetee (field), and each khetee has a separate granary. All the wives live in the same house; in fact one house forms the village. Theft is punished by a fine inflicted by a meeting of all the Gams; if the fine is not paid, or the offender refuses to pay, he is slain in a general attack. Murder is punished in the same way, but by a heavier fine; adultery against the consent of the husband, or at least elopement, is punished

* Mithun is, according to the author, a peculiar species of ox.

by death. If with the consent of the husband, the delinquent is fined. There appears to be no regular law of succession; the favorite son succeeding without reference to age.

*Nov.* 12*th.*—I went out for plants, and descended to the Paeen rivulet, which is of small size; followed up its course some way, and then returned over a low hill to Khosha's.

*Nov.* 13*th.*—Opposite Khosha's, or rather his granaries to the east, is a high mountain excessively steep, only partially clothed with trees, and with stunted ones at its summit, which in December and the colder months is covered with snow. This they call Thaya-thro.

Khosha positively refuses to take me any further into the interior, and Krisong begs that I won't come and see him. It is obvious that they are under great fear of other tribes. Khosha says he should be attacked by all the Mishoos or Mizhoos, were he to conduct me any further now, and that very probably the Lamas would attack him likewise. He says the only chance of success in penetrating to Lama is to send previously a present of salt (about a seer) to all the Chiefs, and request their leave, without which preparatory donation they would cut up any messengers he might send. He offers to do this at any time, and to let me know the result. He declined taking me to the Chibong Gam, a few days' journey up the Diree, although the man is a relation of his own and a Deboro Meeshmee. It is obvious that there is no chance of getting further at present, nor would it be fair even if one could bribe them. He says no reliance whatever is to be placed on Rooling, the Mizhoo who deceived Wilcox, and whom he represents to be an underhand person. I tried to overcome his scruples by assuring him that I only wanted to go as far as Rooling, but he declines taking me. He says I may go anywhere to the west of this, but to the north he dare not conduct me. I shall therefore go to Premsong to-morrow, and if that is not a favorable place, return forthwith to Ghalum's, and thence to Dee-ling to botanise on Thuma-thaya.

*Nov.* 14*th.*—Proceeded to Premsong's, which we reached in less than two hours. Our march was in a westerly direction across a hill of some elevation: the remainder of it was over kheties and level ground. The mountain, on the base of which Premsong's house is situated, is a very high one; it is the one that is so striking from Ghalum's old site: it is named Laimplan-thaya. Its summit, which is a high peak, is very rugged, partially clothed with vegetation, in which, as in all the others of the same height, autumnal tints are very distinct. Thai-ka-thaya is a smaller peak to the S S.W. of Premsong's house. One of my Meeshmee Dowaneirs tells me that the Meeshmee (Coptis) teeta Khosha gave me last evening is cultivated near his native place; its flower buds are just forming, and are enclosed in ovate concave squamæ. The leaves are of a lively green, not unlike those of some ferns, but at once to be distinguished by the venation. It is very evident that the Meeshmees know nothing about the period of its flowering, as they told me it flowered in the rains, at the same time as the *dhak* flowers in Assam. The radicles are numerous, tawny, yellowish; the rhizomata are rugged, tortuous; the bark and pith are of yellow,

orange colour; the woody system, gamboge: this is the same in the petioles: it tinges the saliva yellow. It is a pure intense bitter of some permanence, but without aroma: it is dried over the fire, the drying being repeated three times. Judging from it in its fresh state, the test of its being recently and well dried is the permanence of the colours. The *Bee* flowers during the rains: its flower (*on dit*) is white and small; they pretend that it is very dangerous to touch, causing great irritation; both Coptis teeta and Bee are found on high hills on which there is now snow. One of them, the Ummpanee or Moochee, is accessible from hence in three days.

The Meeshmee name for the Teeta, is *Yoatshee;* of Bee, *Th'wee; Ghe-on* is the Mishmee name for the smelling root, which the Assamese call Gertheon. The smell of this is a compound of Valeriana and Pastinaca; it is decidedly aromatic, and not at all disagreeable; it is white inside and abounds in pith, but has scarcely any taste.

Yesterday evening I visited Khosha's house, which is of immense length, and considerably longer, though not so high from the ground as Ghalum's. It is divided into upwards of twenty apartments. On the right hand side of the passage are ranged the skulls of the cattle Khosha has killed, including deer and pigs; on the other side are the domestic utensils. The centre of the floor is occupied by a square earthen space for fire-place; the bamboos, of which the floor is composed, being cut away. From the centre of each room over the fire-place hangs a square rattan sort of tray, from which they hang their meat or any thing requiring smoke. Their cooking utensils are, I believe, confined to one square stone vessel, which appears to answer its purpose remarkably well. The women appear to have no shame; they expose their breasts openly, which, from their dirty habits, by no means correspond with the exalted character of the sex. On hills to the N.E. of Khosha's first residence, forests are very visible, descending far down the sides.

On an open spot a little distance from Premsong's, there is a fine view of the course of the Lohit, and of the more remote (now) snowy ranges. The hills beyond this exactly answer to Wilcox's description, being very high, and all descending as it were unbroken to the Lohit.

*Nov.* 15*th.*—Spent the greater part of the day attempting to reach the summit of Laim-planj-thaya, but my guide did not know the way. We ascended for upwards of four hours, slowly of course, but were still a long way from its summit. The face of the mountain is entirely occupied by woods, with but little underwood. Near Premsong's the varnish tree was shown to me; it is obviously a species of Rhus. The Assamese name of the varnish plant is *Ahametta Gas.* I took specimens of it in fruit.

They obtain the juice by ringing, and the only two specimens I observed were evidently well drained. No preparation is required for the varnish, and it is applied one day, the next day is hard. It has a fine polish, and is of an intense black.

*Nov.* 16*th.*—Attempted to ascend Laim-planj-thaya by the Paeen rivulet, which proceeds from the centre, but after proceeding about half an hour we found our progress effectually stopped by a water-fall, the

sides of the stream being so precipitous as to render all idea of clambering over, or proceeding round, ridiculous.

*Nov. 17th.*—Left and returned to Khosha's, as we were all out of rice, and it was impossible to get anything in Premsong's absence. The march on return occupied us about two hours, but the path was so excessively slippery, owing to the grass not being cut away on either side, and to the dry weather and heat, that our progress was very slow. The descent on returning, owing to the slippery state of the roads, was more fatiguing than the ascent

I have as yet observed the following grains used by the Meeshmees:—

1st, Oriza, rice; variety of this called *Ahoo Da;* 2nd, a species of Eleusine, *Bobosa;* 3rd, Zea Mays, *Gorm* dan; 4th, Panicum Panicula nutanti, densa clavata; 5th, *Konee* Chenapodium sp. panicula simili.

The Meeshmee names are as follow: *Dan-khai* rice; *khai hoo, bobosa, Mdo.-zea, or Maize, Ma-bon-konee-yo* Chenopodium; *Thenna,* a kind of Polygonum; *Hubra-Aloo, Ghee-kuchoo-shoom,* sweet potato; *Gathwan,* plantain; *Puhee Dhoonhwa,* tobacco. They likewise cultivate sesamum.

*Nov. 18th.*—All the Meeshmees decline shewing me the road a foot in advance of this place. I tried every way I could think of to overcome their objections, but to no purpose. They have so little regard for truth that one cannot rely much on what they say. I begin to think that it is all owing to the Tapan Gam, who I suspected was insincere in his professions.

*Nov. 19th.*—Yesterday evening Premsong arrived; he is a man about 35, the best looking of all the Gams, but has rather a cunning Jewish face. The Brandy I gave him made him at first wonderfully obliging, for he seemed disposed to enter into my views. This morning, however, he came with Khosha and Tapan, by whom it was at once obvious that he has been overruled; not only will he not take me to the Lama *Dais* (plains , but he won't even show me the road to Truesong's, a Digaroo, whose village is only distant about five days' journey. Premsong I know wishes to go, induced by the promise of Rs. 200, but he is afraid of incurring the displeasure of Khosha, &c. I shall therefore return towards Dee-ling and devote a few days to botanising on Thuma-thaya.

*Nov. 20th.*—Returned to Ghalum's.

*Nov 21st.*—Halted at Ghalum's Made every arrangement with Premsong. According to this Gam we are to go up the Diree, and then cross over high mountains, leaving the Lohit entirely. He says the Lamas wear trowsers, socks, and shoes, and that they dress their hair *a la mode Chinoise;* their houses are built on posts, and raised from the ground; they erect forts like the Chinese, and have plenty of fire-locks. They have also abundance of cattle, consisting of about seven kinds, but no *mithuns;* and three sorts of horses, which alone they use as beasts of burden. Their staple food is Ahoodan. The *mithun* of the Meeshmees appears to me intermediate to a certain degree between the bison and the wild bull; their head is very fine, and as well as the horns, that of a bull, but their neck and body have, so to say, the same awkward conformation as those of the buffalo. I have not seen a large living one; the largest head I saw was three feet from tip to tip of

the horns, the diameter of the forehead being probably about one-third of the above.

*Nov 22nd.*—Returned to Loong Mockh I cannot reconcile Wilcox's description of Ghalum's old site with the reality, because the scenery is decidedly fine, embracing the Tidding, and the (in comparison with the near surrounding hills) gigantic Laim-planj-thaya, which from this presents the appearance of a vast cone with a peaked summit. Premsong's village is obviously at a considerable elevation.

It is at Ghalum's old site that these hills commence putting on an interesting appearance; those previously seen, excepting however Thuma-thaya, being entirely covered with tree jungle; but beyond this site the lower spaces unoccupied by jungle become much more numerous. The Meeshmee word for bitter is *Khar*. Sesamum is used for oil.

On my arrival at Ghalum's on the 20th, I found that the coolies had played me the same trick as they had done previously, though not to such an extent. Instead of each man having 20 days' provisions, scarcely one had more than 5 or 6; as they had 20 days' given them in addition to that they would require on the road, it is obvious they must have thrown much away. Were all the Gams disposed to take one to Lama, it could not be done with Assamese coolies; and, above all, Seerings or Ahooms are the very worst, and although often good sized men, they are very deficient in strength. Nagas and Meeshmees are the best, then Kamtis.

I gave before leaving a packet of salt to Premsong, according, I suppose, to their own custom of proceeding. Yesterday he went to Roomling, Krisong's eldest son, and gained his consent. I mention this to show how active he is. He is a friend of the Dupha's,* and to my surprise told me he saw Captain Hannay at Hookhoom, who gave him a jacket and tried to induce him to show him the road to Suddiya. He is certainly the best of all the Gams, and appears to be very liberal.

*Nov. 23rd.*—Arrived at Dee-ling after a tedious march of 8 hours; we did not traverse the two cliffs near the Lohit, but pursued a longer, but more commodious cattle path; our Meeshmees, however, preferred the shorter one.

*Nov. 24th.*—Left about 11 for Thuma-thaya; we first descended the Dissoo ravine, then up a very steep hill, the top of which was cultivated, then descended and crossed another stream, the remainder of our march consisting almost entirely of an uninterrupted steep ascent. During our progress we gained partial views of the plains and the Naga Hills, but on crossing a high ridge on which I observed Betula Populus (? Rhododendrum arboreum) the view to the east and west was very fine. That to the west embracing the greater part of the plains about Suddiya and the Abor Hills, stretching along to S.W. the more distant Naga Hills. The Lohit could be traced for an immense way, the Dihong, Dibong, Digaroo, Dihing were all partially visible. To the N.E. Thegri-thaya was finely seen, then

* One of the most influential of the Singfo Chiefs, whose influence at this period kept Upper Assam unsettled.

some rugged peaks, among which Laim-planj was conspicuous. It embraced the course of the Lohit, at least its right bank, ridge surmounting ridge. The loftier ones tipped with snow; and lastly it was closed by a huge wall, all covered with snow, especially its peaks, stretching away to the north. From this we descended to Yen, where, as usual, I took up my quarters in a granary.

*Nov. 25th.*—Spent the day in botanising. In the afternoon it rained slightly. This is the coldest place I have visited on these hills: in the evening and earlier parts of the night there is a very cold draught down Thuma-thaya.

*Nov 26th.*—This morning the atmosphere being beautifully transparent, very high land plentifully sprinkled with snow was visible to the N W by W., and to the N.W. a slight peep of the Himalayas was gained. Started at 9 and commenced the ascent; we arrived at our halting place at 11½. The greater part of the march was a steep ascent through dry woods, the ground being very slippery owing to the leaves.

I continued the ascent until about 12, but the scene had totally changed; the whole face of the mountain on the south side being entirely destitute of trees, and in many places quite naked. The ascent was not very difficult, and occupied a little more than an hour.

The top, which represents a ridge, is partially wooded, the trees being the continuation or rather termination of the jungle that covers the whole northern face of the mountain.

The various views were beautiful, embracing a complete panorama, but unfortunately obscured towards Lama by trees. The Lohit was seen extensively from the Koond to Ghalum's, and to the plains to an immense distance. The whole range of Abor Hills and a great portion of the Naga, some of which appeared very high, were likewise seen: to the S E. high ridges not far distant and covered with snow, limited the view; slight snow was visible on the peak seen from Sadiya. The descent was very tedious owing to the excessive slipperiness of the grass: it was dangerous, because a slip would have frequently dashed you to pieces, and in all cases would have hurt one severely.

*Nov. 27th.*—Descended to Yen. The ascent for the greater part is a steep wooded ridge; the first change indicated or induced by elevation is the diminution of the size in the trees, and the frequent occurrence of a Betulus? out of flower. Proceeding onward one comes to a ridge, the S E. declivity of which is nearly naked, the opposite being wooded with shrubs.

Descending slightly from thence the ridge is observed to be wooded on both sides; it is at the termination of this that we halted.

*Nov. 28th.*—Returned to Dee-ling.

*Nov. 29th.*—Reached Laee Panee after a march of five hours; and without Assamese coolies, it might be done in three.

At our old halting place, and which is near Dee-ling, another *Ahum-metia Ghas* was shewn me. This attains, I am told, a large size: it is not very unlike in habit a Melanorrhæa, and its young leaves are tinged with red, the mature ones are coriaceous. I have not seen it in flower. The juice, at least from small branches, is not very

abundant, and at first is of a whitish colour. It is, *on dit*, after drying that it assumes the black tint. At any rate it is excessively acrid, for one of my servants who cut it incautiously had his face spoilt for a time. The swelling, even after four days had elapsed, was considerable. With this as well as the Rhus they dye the strings of the simple fibres of *Sawar*, which they all wear below the knee. If not properly dried, these strings cause some inflammation. The strings are ornamental, light, and when worn in small numbers, graceful; but when dozens are employed, and all the upper ones loose, they deform the figure much. Some of the women, perhaps anxious to restrain the protuberance of their calves, tie two or three lightly across the calf.

*Nov. 30th.*—Halted. Put all the grain into the Tapan Gam's hands, amounting to 60 maunds. In the evening received as a present a long sword from Premsong.

*Dec. 1st.*—Reached the Tapan Gam's after a sharp march of four hours. We are not yet quite at the foot of the hills.

The Tapan Gam has behaved very handsomely for a Meeshmee, having killed a hog, and given five kuchoos of beautiful rice, and feasted my people. Found two snakes, which inhabit the inside of bamboos.

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*Journey from Upper Assam towards Hookhoom, Ava, and Rangoon, Lat. 27° 25′ to 16° 45′ N.; Long 96° to 96° 20′ E.* By W Griffith, Esq , F.L S.

We left Suddiya on the 7th of February 1837 and reached Kedding on the 10th; stayed there one day, and reached Kamroop Putar, where I found Major White and Lieutenant Bigge on the 12th The jungle to this place was similar to the usual jungle of the Singfo country, very generally low, and intersected by ravines. We crossed *en route* the Karam River, the Noa Dihing or Dihing branch of the Booree Dihing, on which the Beesa's old village was situated; and lastly, the Kamroop. Kamroop Putar is close to the Naga hills; it is a cultivated rice tract on the river Kamroop. This river is fordable, with frequent rapids. The only curious things about it are the petroleum wells, which are confined to three situations. The wells are most numerous towards the summits of the range, and the place where they occur is free from shrubs. The petroleum is of all colours, from green to bluish white; this last is the strongest, partaking of the character of naphtha; it looks like bluish or greyish clay and water. One of the wells is found on the Putar, or cultivated ground; the petroleum in this is grey. The Kamroop river above this Putar strikes off to the eastward, and the Kamtee-chick, a tributary, falls into it from the south; this last is a good deal the smaller; the banks of the Kamroop are in many places precipitous About two miles from the Putar a fine seam of excellent coal has been exposed by a slip. The beds are at an inclination of 45°, and their direction is, I think, nearly the same with that of the left bank of the river in which they occur. Immediately over the seam there is a small ravine, where three of the veins are still further exposed.

Left Kamroop on the 19th and proceeded in a south-west direction for twelve miles, when we halted on the Darap Kha, at the foot of the Naga hills, opposite nearly to Beesala. Nothing of interest occurred.

*Feb* 21*st.*—Commenced the ascent, and after marching about ten miles, halted in a valley near a stream Temperature 66°. Water boiled at 210½°, giving an altitude of about 77°, or 383 feet above Suddiya. The road was very winding, the path good, except towards the base of the hills: the soil sandy, in places indurated, and resting on sandstone; but there is not yet sufficient elevation to ensure much change in vegetation.

*Feb* 22*nd.*—The distance of the march is about 12 miles, and we halted after crossing the Darap Panee; some parts of the route were difficult, at least for elephants. No particular features of vegetation yet appears. The summit of the higher hills looks pretty. Tree jungle considerable; open places with low grass is the surrounding feature of vegetation.

*Feb.* 23*rd.*—Halted to enable the elephants to come up; they arrived about 10 A.M. Temperature of the air 75°, water boiled at 210°; altitude 1,029 feet The Darap is a considerable stream, but is fordable at the heads of the rapids. Fish abound, especially *Bookar*, a kind of barbel which reaches a good size. Clay slate appears to be here the most common rock, and forms in many places the very precipitous banks of the river.

*Feb 23rd.*—Started at 7, and after a march of five hours reached the halting place on the Kamtee-chick, some distance above the place at which we descended to its bed. Distance 12 miles, direction S S.E ; crossed one hill of considerable elevation, certainly 1,000 feet above the halting place, which we find by the temperature of boiling water to be 1,413 feet above the sea. The tops of these hills continue comparatively open, and have a very pretty appearance. The trees, however, have not assumed a northern character; their trunks are covered with epiptytes. The Kamtee-chick is a small stream fordable at the rapids; the extreme banks are not more than 30 or 40 yards.

*Feb. 24th* —Marched about ten miles all the way up the bed of the Kamtee-chick, now a complete mountain stream, the general direction being S S.E. Traversed in places heavy jungle, but for the most part we ascended the bed of the river. The only very interesting plant was Podostemon, apparently Griffithianum, which covers the rocks on the bed of the river.

*Feb. 25th.*—Proceeded about 100 yards up the Kamchick, then crossed the Tukkaka and commenced the ascent of a high hill, certainly 1,000 feet above the elevation of our last halting place on the Kamchick: the lower portion is covered with tree jungle, the upper portion of the mountain is open. From the summit we had a pretty view of the Kamchick valley, closed into the S.W. by a high and distant wall, being part of the Patkaye range. All the hills have the same features, but it is odd that their highest points are thickly clothed with tree jungle.

Direction S S E. Distance four miles. Elevation 3,206 feet. Temperature 66°. Boiling point, 206½°. All the trees have a stunted appearance.

*Feb. 26th* —Halted

*Feb. 27th* —To-day ascended a hill to the W. of our camp, certainly 500 feet above it. To the S W. of our camp are the remains of a stockade which was destroyed by fire, it is said, last year. On the large mountain to the N.E, either birch or larches are visible, their elevation being probably 1,000 feet above that of our camp.

The party halted until the 3rd March. I had one day's capital fishing in the Kamtee-chick with a running line.

*March 2nd.*—A havildar arrived, bearing a letter from Dr. Bayfield,* stating that he would be with the Major in two or three days.

*March 3rd* —Captain Hannay and I started in advance; we crossed a low hill, then a torrent, after which we commenced a very steep ascent. This ascent, with one or two exceptions, continued the whole way to the top of the Patkaye Range, which must be 1,500 feet above our halting place The features continued the same The Patkaye are covered with dry tree jungle on the northern side The place whence the descent begins is not well defined, at first winding through damp tree jungle After a march of four hours we descended

* Dr Bayfield was deputed by the Resident at Ava to meet the party from Assam on the Burmese frontier.

to a small stream, the Ramyoom, which forms the British boundary; this we followed for some distance through the wettest, rankest jungle I ever saw. Thence we ascended a low hill, and the remainder of our march was for the most part a continued descent through dry open tree jungle, until we again descended into the damp zone. We reached water as night was setting in, and bivouaced in the bed of the stream

The direction of the day's journey was about S.S E.; the distance 15 miles.

*March 4th.*—We reached almost immediately the real Kamyoom, down which our route laid; we halted in its bed at 3, after a march most fatiguing from crossing and re-crossing the stream of about ten miles: general direction E S.E. The stream is small; the banks in many places precipitous. In one place great portion of the base of a hill had been laid waste by a torrent coming apparently from the naked rocks; trees and soil were strewed in every direction. Clay-slate is common.

No cultivation was passed after surmounting the first ascent; we passed the remains of a stockade on the 4th, in which some Singfos had on a previous inroad stockaded themselves. The hills are generally covered with tree jungle, except occasionally on the north side, where they have probably at some early period been cleared for cultivation. To this may be added the curious appearance of the trees indicating having been lopped.

*March 5th.*—Proceeded in an E.S.E direction towards Kamyoom for a distance of four miles, where we met Dr. Bayfield. As we found from him that it was impossible to go on, as there were no rice, coolies, &c., to be obtained, we returned to our halting place, where I remained chiefly from supposing that the Meewoon will start less objections when he sees that I am in his territory without coolies, etc. Fished in the afternoon. The Bookhar, or large Barblo already mentioned, still continues; but there is another species still more common, of a longer form, ventral fins reddish, mouth small, nose gibbous rough; it takes a fly greedily, and is perhaps a more game fish than the other. All the birds inhabiting the water-courses of the north side of the Patkaye continue. Barking deer are heard occasionally.

*March 7th.*—To-day the Meewoon arrived accompanied by perhaps 200 people, chiefly armed with spears; he was preceded by two gilt chattas. He made no objections to my remaining, and really appeared very good-natured. The first thing he did, however, was to seize a shillalah and thwack most heartily some of his coolies who remained to see our conference. He did not stay ten minutes.

*March 12th.*—Yesterday evening Bayfield returned alone, leaving Hannay on the Patkaye, unable to come on or retreat owing to his having no coolies It was decided that there was no other step left me to follow than going on to Ava, and I thus am enabled to obey the letter of Government relative to my going to Ava, which reached me on the 10th by the havildar. The Meewoon can give me no assistance towards returning, although he will spare me a few men to carry me on to Mogam. For the last three day I have been indisposed Altitude 2,138 by the Thermomiter. Temperature 208°, at which water boils.

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*March* 13*th* —Left and proceeded down the Kamyoom, or properly Kam-mai-roan, according to Bayfield, in an E. S.E. direction for about seven miles, when we reached the previous halting place of Dr. Bayfield We passed before arriving at this a small Putar on which were some remains of old habitations; on it limes abound, and these are a sure test of inhabitation at some previous period

*March* 14*th*.—Proceeded on, still keeping for the chief part of our march along the Kammiroan. We left this very soon, and crossed some low hills on which the jungles presented the same features. We left the village Kammiroan to our right. We did not see it, but I believe it consists of only two houses. Passed through one khet, the first cultivated ground we saw after leaving that on the Kam-chick; then we came on to a few more Putars, in which limes continue abundant. On these I find no less than three species of Rubus; in those parts on which rice has been cultivated a pretty fringed Hypericum likewise occurs, and these are the most interesting plants that have presented themselves. Our course improved much yesterday; it extended E by S., and was rather less than seven miles. Halted at Kha-thung-kyoun, where the Meewoon had halted, and where the Dupha Gam had remained some time previous.

*March* 14*th*.—Halted. Water boiled 209°. Temperature 59 and 60°. Elevation 1,622 feet.

*March* 15*th*.—Left the Meewoon about 8 and proceeded about 100 yards up the Khathing. Thence we struck off and commenced the ascent, which continued without intermission for some hours, the whole way lying through heavy tree jungle. Ascent in some places very steep. On reaching the summit, or nearly so, the jungle became more open, and the route continued along the ridge. We then descended for 50 feet, and halted on an open grassy spot, where we ascertained the altitude to be 5,516 feet. Boiling point 202°. Temperature of the air 63°.

We thence descended, and after a longish march reached the Nat-kaw Kyown, and finally halted on the Khusse Kyown. The course was nearly south. Distance about 13 miles. Thermometer in boiling water 206°. Temperature of the air 50½°. Halting place, 3,516.

*March* 16*th*.—Started before breakfast and reached the Khusee Kyoung without any material descent. Thence we continued descending on the whole considerably until we reached Namthuga at 10 A.M Thence the descent increased. Halted on Kullack Boom. General direction S.; distance 13 miles.

From this open space an extensive view is obtained of Hookhoom valley, bounding which occurs a range of hills stretching E.S E and W.N.W. These in the centre present a gap in which a river is seen running S. The view to the east is impeded by the trees on that face of the hill. The valley is as usual one mass of jungle, with here and there clear patches occurring, especially to the W. of S., but whether from cultivation or not, I am unable to say. The Namlunai river is visible; winding excessively, especially to the E S.E. it appears a considerable stream with much sand. It passes out towards the gap above alluded to, winding round the corner of the hills.

breakfast. This is a village of 40 or 50 houses, and is exactly opposite to the Chinese mart, Madé, on the east bank. We breakfasted on a Pagoda hill about 100 feet high, the view from which commanded the eastern bank as well as some distance up and down the river. The village Chief, who was very civil and communicative, gave me the names, distances from each other, and number of houses of those villages on the eastern shore which I had not an opportunity of examining for myself. He likewise gave me the route (see map) hence to the old capital, Moutshoho, where our ambassador, Captain Baker, attended the King Alompra in 1755. It is but one and half days' journey from this, and contains about 250 poor houses, with a population of about one thousand The country between this and Moutshoho, he says, is very thinly populated, and owing to the drought and poverty of the soil there is very little cultivation, and that little is chiefly vegetables and cotton, and not more than the people require for their own use. He informed me that not more than three or four large Bamo cotton boats pass up this channel annually, but how many go by the eastern channel he could not say.

At ten minutes past eleven he attended me to my boat, and I gave him a head dress, for if the information which he gave me was not very important, he deserved something for the cheerfulness with which it was communicated. We poled along shore till 25 minutes past 12, which brought us to the northern end of Aloun Kyun. The eastward bank is again exposed, and I think the river must be at least 1,500 yards wide. At 1 P M. we halted at the village of Mengwon, celebrated for the immense pagoda commenced by the late King Mendaragyih but left unfinished owing to a prophecy that he would die on its completion. This prophecy fortunately put an end to his oppression, and the extravagant expenditure of money and labour which his prejudices and fanaticism entailed upon his people. At not more than gunshot distance from the northern end of Aloun-Kyan is the commencement of a small low island which ends at Mengwon village and is named after it. The distance performed to day is about 8½ miles.

Mengwon is a village of some 50 or 60 mat and bamboo houses, with a population of about 250, and derives what little importance it may possess over other villages of the same size from the circumstance of its being a *chokey* station and the site of the great pagoda abovementioned. This pagoda has been so often described that I shall say little about it. The basement or lower terrace on which it is built is 130 paces square; above this there are three others, gradually diminishing in size, on the last of these the pagoda itself is raised. It is a plain square building; 114 cubits high, having a porch, in each face in which is placed an image of Gaudama. The body of the building only is finished; but had the whole been completed, the height would have exceeded 500 feet. Several rents may now be seen in it, but the architects have endeavoured to keep it together by eight encircling bands of copper wire, each about the thickness of the forefinger!

8. The ascent to it was by zigzag flights of steps, or rather ladders, of which formerly there was one at each face, but three have fallen down from old age; the fourth stands, but is in no very inviting condition, and about half way up has such an ominous slant as to

make one wish one's self safe either up or down. Arrived at the summit, however, the beauty and comprehensiveness of the view fully repays one for the trouble, at least if not for the seeming danger of the expedition, and would be quite delightful if it were not for the uncertainty of the passage down again. But by coming one at a time we all managed to gain *terra firma* without accident. On reaching the bottom I found the village Chief waiting to pay his respects, and to intimate that in all large countries gentlemen travel with passes. I sent for mine, which he pronounced to be satisfactory. After a few commonplace questions he informed me that the Myo-woon, my fellow traveller, had left Mengwon yesterday morning, though not without presenting him with some pieces of head-dress, intimating that if I were to follow his example it would be by no means unacceptable. He was, however, kind enough to make it optional with me, for which I thanked him and he took his leave.

In the afternoon I learnt from one of his followers who called on me that the monthly duties of the chokey average about 70 ticals, of which 40 go to the Queen and the remaining 30 are divided amongst the customs officer and his followers. There is no cultivation of paddy in the vicinity, the ground being too poor and dry; legumen and pulse are cultivated on the sandbanks near the river, but not much more than suffices for the consumption of the place. The chief rice plantations are on Aloun-Kyun and an immense level plain on the opposite shore, which extends from the river's edge to the foot of the eastern mountains, a distance, I should think, of from 12 to 15 miles.

When my informant was about taking leave, I gave him a rupee, with which he was much delighted. The distribution of the revenue not coming so low down as to reach him, it was no offence offering him so small a sum, but he had not left me ten seconds when, Burmese-like, he recollected that he had not asked for anything, and I overheard him say to his companions: "I'll go and ask him for his jacket." He returned in the evening and did so, but it availed him nothing. In the morning the Yua-tha-gyih brought me a little milk, for which I paid him a rupee, and departed.

15*th*.—Left Mengwon this morning at quarter past 7 A M, and proceeded on our way, poling or tracking along the western bank, which is of the same character as that noticed yesterday. The low sandstone hills, which were mentioned as receding behind the village of Mengwon, again come forward and line the right bank of the river during the whole of this day's journey. The only variation in them is that behind the village of Oun-ta-zen they form three compact circumscribed hills rising in regular succession, the highest being worthy of the name of a small mountain. We reached the above village at 10 A. M, and owing to the lowness of the river were obliged to leave the main bank and wind our way round two or three extensive banks. The road from Meng-won to Oun-ta-zen village, a distance of about 2½ miles, is a good foot-path along the river's edge, but the inland prospect is obstructed by a wall from 50 to 100 feet high of indurated sand, scarcely deserving of the name of sandstone, for it is so soft and friable that numbers of wild pigeons have picked out their nests in its perpendicular face. On my way I met the Ken-woon or customs officer

of Mengwon returning to his post. He was a fine old man, and thinking that it might hereafter be in his power to hasten boats up to me, I gave him a goung-boung as a retainer, though not until he had hinted at the matter himself. At about 3 P M. we reached Tsin-gain village, where the last island on this bank ends. Those on the left bank continue, and except in one or two places obscure it most effectually from the village of Ta-goung-zoo to some way above the village of Tat on the right bank, where at 4-15 P.M. I halted for the night.

The river is divided into two channels, the right at this season being the principal; the left, I am informed is shallow, and barely navigable, except in the rains, for boats of any burthen. I walked part of the way from Tsin-gain to Tat village; the bank is of the same low hills as heretofore, less abrupt and pretty well covered with brushwood. During my walk, sitting under the shade of a tree, I found a party of Chinese and Shans at dinner; and judging from the extraordinary rapidity with which they used their chopsticks, they had brought with them most enviable appetites if nothing else. They were originally from Momyen, and latterly from Baman, whence they were proceeding to Ava to remain, they said, for three or four years, or until they had saved sufficient money to enable them to return and live comfortably. They had friends at Baman, to whom I promised to convey the tidings of their safe arrival thus far if they would give me their names, but they excused themselves,—perhaps were afraid. They informed me that the party of Chinese who annually visit the Serpentine mines had arrived, and that another party was expected when they left Baman.

The village of Tsin-gain, judging from its numerous pagodas and other religious buildings, has seen better days. It now consists of about 100 poor mat and bamboo houses, and is only worthy of notice as forming the boundary village of the Tsagain district.

Tat village, at which I halted for the night, is still a poorer place, at least in appearance. It is the jaghire of the Woon-douk-glay, but I believe he gets little or no revenue from it. The villagers speak well of him It consists of 70 as miserable looking huts as I have ever seen, and judging from appearances, the people can have but very little to give. On my arrival a respectable looking young man called upon me and introduced himself as a nephew of Moung-khain, the late Rangoon Woongyih. In the morning I walked over the village and some distance to the westward in expectation of seeing some cultivation, but I found nothing of the kind, not so much as a garden; in fact the only thing indicative of property in the village was a couple herds of cows of about 20 each, which I was informed were used in agriculture when the season was favorable, that is when there had been a large quantity of rain. The village Chief did not visit me. The distance performed to-day is ten miles and seven furlongs.

16*th*.—Started this morning at ¼ past 7, and as the road was good I walked along shore as far as the village of Speen-ma-kah, a distance of rather more than four miles, where I arrived at 40 minutes past 9. At about two miles from our last night's halting place, on the right bank, is a small village of about 30 houses, called Nga-ray-yuah. Here I saw the first plantain garden, and in fact the first plantain tree

that I have seen since leaving Ava I ascended the summit of the low hills which still line this bank of the river, and endeavoured to get a view of the country to the west, but could see nothing for jungle. At this place there is a ferry to the eastern bank of the Irrawaddy, or rather to the island of Tsa-ha-dan Kyun, whence the passengers again take boats and cross over to the right bank at the opening of the Madara river into Irrawaddy.

On the eastern shore are three small hills called Tsa-gyen-Thoung, on the largest of which is a conspicuous white pagoda bearing from Nga-ray village about N.E, distant from the east bank of the river about two miles, and situated between it and the great eastern range, which continue to line the river, distant seven or eight miles It is from these hills that the marble, of which the images of Gaudama are made, is obtained. At the foot of them is a village bearing their name, the jaghire of an officer of the heir apparent. My informant could give me no particulars as to the amount of revenue derived from them, and it is my intention to visit them myself, if possible, on my return. I halted at the village of Sheen-ma-gah till noon and took an observation for latitude, which I made 22° 16′ 28″ North. The village consists of 334 houses built along the foot of the hills, which here recede a little, forming a pleasant and picturesque bay, but which is now filled with an unsightly sandbank.

Sheen-ma-gah is the jaghire of the Chief of the Queen's palankeen bearers It has two bazars, and is the emporium of the western traders, who bring salt, rice, cotton, &c. There was some appearance of trade and bustle.

The Myo-woon had deputed the Mo-goung Tsikal, a relative of his own, to await my arrival here and to furnish me with anything I might require, and shortly after my arrival he waited on me with a present of some coarse red rice, half decayed fish, &c., for my followers. As he happened to come while I was at breakfast, I gave him a cup of tea and some bread and butter, and in return received many promises of good will and future services.

The river, I think, is increasing in breadth, but is so obstructed with large sandbanks in quick and uninterrupted succession, that the eastern bank has not been visible for a mile together since leaving Amarapora. In the evening I halted on the right bank, at the village of Ye-le-mo, about 60 or 70 houses, and so called after a pagoda point close by. The females of the village were in great consternation on my first arrival, but one venerable dame, more courageous than the rest, came forth, and I soon succeeded in assuring her, and through her the others, that our intentions were friendly. Her fears, however, turned out to be not of a personal nature, but centred in a very neatly kept garden of onions, brinjals, beans, tobacco, &c The Thoo-gyih and men of the village, who were absent on my arrival, soon returned and assembled round me as I sat at dinner on a clear spot in the centre of the garden. A few kind words, a share of my dinner, made us as intimate as if we had known each other for days. During the evening I produced my curiosities one by one, keeping a musical box and accordion till the last, which excited great interest, the machinery of the box being perfectly incomprehensible to them. One of the men

had been employed with the Burmese army during the late war, and was present at the death of Bundoolah at Donabyu He said our artillery men were awful fellows, who could hit a man without seeing him and in the dark, and did not seem to be aware that the fortunate shot which deprived the Burmese Army of its Wellington was a chance shot, but supposed it to be the effect of unerring aim and our superior skill. I did not undeceive him. From the Thoogyih I obtained the route hence to Moutshoho, which will be found in the map. The vicinity of the village is neatly cultivated with paddy, tobacco, sessamum, and onions, particularly the latter, which forms an article of trade with Ava. There was also plenty of fine cattle.

17*th*.—Started this morning before 7 o'clock, and as the road was good, I walked as far as the village of Ngah-bal-khyoung, where I arrived at 8 o'clock. At 7-25. I crossed the dry bed of a mountain stream called Kwot-to-yan-khyoung, coming from the western hills, and during my walk saw several groves of palm trees in the vicinity of the numerous pagodas that ornament the road between Te-le-mo and this place. A traveller (not a Buddhist) cannot but be struck with astonishment at the immense expenditure both of treasure and labour that these useless, though ornamental, monuments must have cost, nor can he behold them without regretting that these vast sums were not put to some more useful purpose. The principal trees met with in their wild state were the wood-apple, mango, ber, and cotton.

The village of Nga-bat-khyoung contains 80 houses, and is but a poor place. Here for the first time since leaving Ava I saw a large Burmese merchant boat on its return from Bamo. It had carried up a cargo of salt and was returning with rice and various other articles received piecemeal in exchange for the salt at the different villages by the way.

The village Chief informed me that the river is here divided by two large islands. The western island called Mi-gyoung-ten-kyun, and the eastern one Mi-gyoung-eny-kyun; between them there is a shallow channel not navigable at this season. The eastern channel of the river is as broad, but not quite so deep, as the western one, which we are now in, and is navigable for large boats. The old gentleman explained his oral statement by a rough diagram, the truth of which I afterwards in some measure had an opportunity of testing, and the particulars of which are noted in the field-book. From Ngah-bat-khyoung to Shyah-gueh village, a distance of about 3½ miles, the bank recedes slightly and is lined with straggling villages and pagodas, but the approach to it is prevented at this season by an extensive low sandbank stretching out from the shore and narrowing the channel between it and the island above mentioned to about three or 400 yards. About half way between the village of Ngah-bat-khyoung and Shyah-gueh, and opposite to a village called Thet-tsien-yueh, the island called Mi-gyoung-ten-kyun ends, and another, called Khet-thing-kyun, begins.

Shyah-gueh village contains 40 houses, and is situated on an eminence on the right bank, and together with the villages of Yuah-theet and Ye-ga-mo belongs to the Mendoun Prince, son-in-law to the Men-tha-gyih. He is spoken of as a hard taskmaster, and receives

from these three paltry villages no less a revenue than 12 viss of silver annually. Shyah-gueh was formerly a large village, but is now mean and poor looking, the greater part of its inhabitants having removed to other districts, where the tax gatherer is less extortionate. I obtained this information from a very decent looking villager, who likewise informed me that the chief agricultural product is paddy, which in good season yields 40-fold. The level land between the river and the western line of hills is laid out in paddy-fields which were being reaped. The island of the Khet-theng-kyun, situated in the middle of the river, my informant said, was two miles broad, and is extensively cultivated as paddy ground. The eastern branch of the river is of the same breadth as the western,—not quite so deep, but navigable for large boats. From Shyah-gueh village the island appears to end in an abrupt hill point about 200 feet high, covered with pagodas, but on reaching this point, at which, owing to an extensive sandbank forming on the right bank, the channel is narrowed to not more than 150 yards, it (Khet-theng-kyun) is found to stretch away in a low tongue of land to the east of north and ends at Sua She, where the entrance to the eastern channel is visible, and into which I saw a large trading boat enter.

At half past 4 we reached the town of Tsingu, where the Myo-woon was waiting for me and celebrating by a grand feast the entrance into holy orders of his only son, an intelligent lad of 13 years of age. On landing I walked up to the temporary buildings erected for the feast, and was kindly received by the Myo-woon and his lady, who had accompanied him thus far to be present at the ceremony. The Myo-woon had not expected me quite so soon, and no place had been prepared for me, but I had not been an hour in the place before a small Té was built for my accommodation, and my boatmen and servants received several trays of cooked rice, Burmese curries, &c. In the evening I was invited to a play, but excused myself and sent my followers.

It had been agreed at Ava that the Myo-woon should precede me two or three days to give him an opportunity of celebrating with due state the investiture of his son into holy orders without occasioning detention to the mission, and he was to have been ready to start with me from this without delay, but on my arrival I found that two days' further stay was necessary. The piercing of the young gentleman's ears would occupy one day, and a second would be devoted to shaving his head; the morning of the third was therefore appointed for a fair start, and I had in the interim nothing to do but look about me.

*18th.*—Shortly after daylight I took my gun and a guide and walked towards the hills in an easterly direction some three or four miles. The land from the bank of the river to the foot of the nearest hill, a distance of seven or eight miles, is a flat alluvial soil, studded here and there with small villages, and extensively cultivated with paddy, which yields (broadcast) from 20 to 40 or 45-fold, depending upon the state of the season. The system of transplanting seems common above Ava, and at this place is said to yield from 50 to 120-fold. In the rear of the town are three orchards of mango, palm, and maryan trees, which belong to the heir apparent, and yield him a

revenue of 120 ticals, equal to about 150 rupees a year. The road which I took is in the direction of the ruby mine district, distant in a north-easterly direction six days' journey. The communication is infrequent, perhaps not oftener than two or three times a year. Only the poorest kind of precious stones is imported, and their value is said not to exceed 300 or 400 ticals annually.

The cultivation in the district of Tsingu is performed by means of buffaloes and oxen; both are in abundance, and of a fine description. Buffaloes are dearer than in the Tenasserim Provinces, being from 15 to 30 ticals per pair. There is no bazar, nor the least appearance of trade of any kind.

Tsingu is one of the districts appointed to the support of the young princess. The town, said to have been originally founded by the General Nam-ta-hyil-tsee when the Chinese invaded Ava, is pleasantly situated on a gentle eminence on the left bank of the river in north latitude 22° 33′ 4″. It is the seat of a Myowoon, and consists of 350 or 400 bamboo and mat houses. The district extends from Madara river in the south to the village of Payen in the north-east, from the left bank of the Irrawaddy to the village of Nga-myit, 20 miles, including some distance over the great range of mountains. On the right bank of the river it commences at the village of Thit-tsaya-ku-gyih in the south, and ends at a mountain stream, called Kyo-le-me, above Kalmet village in the north, extending inland till it meets the district of Moutshoho. The Myo-woon, however, although he has judicial authority over the whole, derives but little revenue from this latter part, which has been portioned out to different officers belonging to the palace and the Menthagyit. The district was formerly the jaghire of the Queen, but she generously divided it with her only daughter, the young princess, who is emphatically said to "eat" the whole of that part lying on the eastern side of the Irrawaddy, and from which she derives a revenue of 10,000 ticals annually. The number of houses is roughly estimated at 7,000, but from a census of the villages which I received from the town clerk it scarcely amounts to 4,000; so that the taxation, at least such part as reaches the Princess' coffers, is not exorbitant. How much is consumed by the Myo-woon and his court, and for the general expenses of the government, I know not. From one of the town-writers I obtained a census of the villages and houses of the district, which together with the route to the ruby mines will be found in the Appendix. On returning from my stroll I found a deputation of officers waiting for me with an invitation to the Myo-woon, which I accepted, and at the appointed time one of them returned to escort me. I proceeded to the Governor's house, which is situated in the centre of the town, and was received with much ceremony. A street of troops, headed by the Myo-woon's elephants and ponies gaily caparisoned, were stationed at the compound gate. The Myo-woon, seated on a mat and cushion at the head of his hall of reception, received me with much politeness, and a mat, a cushion, and some pillows, were placed for me close to him. All the principal officers of the town were in attendance He is a mild, gentlemanly man, has been to Bassein and Rangoon, and was present with the army during some part of the war. He knew Sir Archibald Campbell and Major

Jackson, and inquired kindly after both. It is a fact worthy of remark that all those officers who were brought in contact with us during the war are much milder in their manners and more civilized than those who were not. After sitting with him about half an hour I took my leave. In the evening I met him again at a nautch given by the Mogoung Myo-woon; we were all three seated in a line, and upon a perfect equality. As the play was connected with religious matters, the subject of conversation naturally took that bias. The Mogoung Governor informed me that it was the first duty of parents to bring up their children "in the way they should go," and that the neglect of entering his son upon a monastical life would certainly be prejudicial to himself in his future state of existence. He explained the existence of so many and opposing religions by the following anecdote:—"Four men being thrown blindfold into an "elephant cage, were desired to describe the animal. The first "caught hold of the tail, and said that an elephant was a thin "pointed animal; a second seized a leg, a third the trunk, and the "fourth caught hold of the body, each describing and insisting "upon it that an elephant was like the part that each had individually "taken hold of, so that after all the matter is not so very difficult, "—is it?" said he, addressing his brother Governor, who smiled a smile but made no reply, and seemed not to look upon the question at all as one of a personal nature.

19. This day passed over as the former had done. In the evening the Dupha Gam arrived in a small boat, manned by five or six of his own followers. His boat was as gay as a covering of scarlet broadcloth and two gilt chattahs could make it, still his poverty was sufficiently evident, and there was a sad want of the substantials about his general equipment. On his arrival he waited on the Myo-woon, and was at the play in the evening. I was not present this evening, but I learnt that he was not received as an equal by his host. He did not call on me, but I cannot say whether his motive was pride or fear—perhaps a combination of both. He sent his brother as a sort of compromise.

20. To-day being appointed for our start, I sent off all my baggage after breakfast and I gave the villagers, who had assembled round my little hut in great numbers, a final view of my watch, medical boxes, pocket companion, grey hound, &c. Wrote a letter to Colonel Burney and carried it to the Lady Governess, who was about to return to Ava and had promised to deliver it in person, which, however, she did not do. I found the Myo-woon and herself at breakfast and in the confusion of packing up, &c., &c. They received me very kindly, as usual. The lady begged of me to take care of her husband, to be friendly towards him, and to be as his brother. On retiring I found the Dupha Gam's two gilt chattahs at the side of the house, and himself waiting there. He had arrived during my visit, and had waited outside for my departure, and as he appeared to wish to avoid me I did not force myself upon him. The reality of his situation is evident, and his glittering baubles are a poor substitute for his former power and comparative independence.

We left Tsingu at half past 11 A.M, our fleet amounting to between 25 and 30 boats, and crossing over to the right bank reached the

village of Mala at noon, a distance of one mile. On the left bank is a low Pagoda hill, and from this point the first Kyouk-dweng is said to commence. The river is now not more than five hundred yards wide. The left bank is lined by raange of low hills close to the water's edge with the great eastern range in the rear, the right being high but more open. At half past one we reached Kyouk-myoung, and halted for an hour. The Myo-woon arrived a few minutes before me and received me at the landing place, and we walked together to a temporary shed in the middle of the town, where we found the Tsin-gu Governor, who had preceded us. The Mengadan (Myo-woon's lady), instead of going down to Ava, as I expected, was delaying the painful moment of separation, and had made up her mind to accompany us another day's journey. Having presented her with a very neat penknife as a memento, I left the two Governors to settle their affairs and walked round the town.

Kyouk-myoung was a royal town built by Alompra, the founder of the reigning dynasty. It is very pleasantly situated on the right bank of the river, near the commencement of the first Kyouk-dweng, but is said to be unhealthy from the annual overflowings of the river. The remains of the fort, which was of brick, and apparently above 20 feet high, are still visible, as also those of the palace enclosure. My Cicerone informed me that the walls of the former extended from east to west, a distance of two miles, but this is, I think, an exaggeration. The breadth from north to south is about 500 yards. The remains of the palace and some pagodas are still visible, but the whole enclosure is now an orchard choked with rank weeds, grass, and jungle trees, amongst which I observed the jack, cocoanut, bir fruit, wood-apple, and plantain. The place but ill deserves the name of city. There are about a hundred poor mat and bamboo houses stretched along the river's edge, and occupied by king's boatmen, chatty-makers, and elephanteers. I saw no cultivation, though I was informed that there was some inland; there cannot be much, for the people are otherwise occupied. The ancient city of Moutshoho, the temporary residence of Alompra, is seven *daings* or 14 miles from Kyouk-Myoung in a direction nearly west. Starting early in the morning the distance may be accomplished by two or three P.M. There are some villages and a tank by the way, but my informant, who was a Government man, was a very unsocial fellow, and I did not press him, having already got some particulars about the country in this direction from the Thoo-gyith of Ye-le-mo.

Whilst sitting with the two Myo-woons, the Dupha Gam's arrival was announced, but he was ordered to the night's halting place, and not allowed to land here. The Myo-woon's business being over, we started again, and about six P.M. halted for the night at the village of Mo-u, having performed a distance of seven miles.

The country passed to-day is as picturesque as woody hills and a fine winding river can make it; but with the exception of two or three paltry villages, an equal number of small trading boats, and a raft of bamboos floating down the stream, there were no signs of its being an inhabited country—no indications of its being within a few miles of the capital of the empire. The village of Mo-u comprises 34

wretched houses, and is situated on the right bank of the river, where the stream is narrowed by low hills on the left hand and high alluvial bank on the right. It abounds in fruit trees, and belongs to the young Princess, whose annual revenue consists of 500 or 600 jack fruits, about 2,000 mangoes, and plantains, &c., in like proportion. The revenue paid in money is not regular, and varies from one-fourth to half tical per house per month ; in fact, the people can have little to pay. They manufacture thatch (thekkai) for the roofing of houses, and in the rear of the village cultivate paddy for their own consumption. There are no inland villages. The continuation of the Tsagain range of hills runs within a mile of the river's edge, over which there is from this village no communication

21*st*.—Started this morning at a few minutes past 7 o'clock, and arrived at the village of Kahuet, on the right bank, between 9 and 10 A M. On our way we passed but three or four small clusters of houses, scarcely deserving of the name of villages, though each had its appropriate name. The river presents the same aspect as yesterday,—a somewhat tortuous stream 500 or 600 yards broad, confined between high rocky sandstone banks covered with woody jungle. The principal direction is north, varying, according to the winding of the stream, a few points east or west. Our course was along the left bank until a quarter past 8, when we crossed over to the right bank at the village of Kyi-byoung. Kyi-byoung consists of about fifty houses, and is one of the largest villages we have yet seen. A dozen boats of all sizes were anchored at the ghât. It is here that the coarse sandstone slabs, used by the Burmese for grinding down scented woods, with which they anoint themselves, are formed.

The village of Kahuet is situated on the right bank of the river in north latitude 22° 44′ 29″. It numbers forty houses, of no better description than its predecessors. We halted here till half past 12, and I employed the time in a stroll into the country. It is in the Tsingu district, and pays a revenue of 150 baskets of paddy annually. The system of cultivating is that of transplanting, and yields in good seasons fifty-fold—broadcast twenty-fold. The soil seems to be a poor stiff clay, and the paddy grounds are rather extensive, considering the smallness of the village. As at the other villages, I have seen no stock smaller than buffaloes and cows,—not a fowl. Perhaps the smaller kinds had been driven off out of the clutches of the Myo-woon and his hungry followers. The jungly and ill-kept state of the gardens, here as well as elsewhere would break the heart of an English cottager to look upon Neglect marks every thing,—from the patched and ill-kept house to the weed-choked garden, from the garden to the field, from the untidy mother to her naked and dirty offspring.

Leaving Kahuet at half past 12, we reached two small mountain streams, one on either side of the river, at 20 minutes past one. These streams, now dry, terminate the district of Tsingu, and that of Tsam-ba-na-go begins. The river is now much narrowed, the banks hilly and covered with jungle to the water's edge. At half past 3 the Myo-woon not being in sight, I made a temporary halt at the

village of Po, three houses on the right bank occupied by wood and bamboo cutters. A large raft of each was nearly ready for floating down to the market. The houses were poor as usual, but their owners possessed a fine herd of cattle, buffaloes and oxen, 30 or 40 in number, used in conveying the bamboos and timber from the interior to the river. In the small gardens attached were growing cotton, indigo, sesamum, and some vegetables, and in the rear of the village was a small patch of paddy ground, the crop of which had been reaped. There are no villages inland from this, nor is there any road over the hills. I walked for an hour through the bamboo thicket, but could see nothing for jungle. The Myo-woon shortly afterwards arrived in his war boat, and I followed him to our halting place, Thein-ga-dâ village; the distance travelled to-day being 8½ miles. This poor village contains 16 houses, and is dignified with the name of "royal" in honour of a pagoda and monastery, the former called Thi-ha-do-Phura, built on an island exactly opposite to it in the centre of the river. This is one of the temples built by Thini-dham-mathanka on his arrival in this country, and has since been gradually enlarged by the kings of Pagan and the present king's grandfather The foundation is a small rock, built up to its present height at forty feet by a series of platforms gradually tapering upwards and filled with small stones. Its base is circular and about fifty or sixty yards in diameter. The monastery is inhabited by priests, and a jaghire is appropriated to its support, but it appears notwithstanding to be going to decay. The extent of the jaghire is about four miles in each direction from the pagoda; itsr evenue, however, must be but small, for east and west is an uncultivated uninhabited waste, and north and south there are about three or four poor villages. Thein-ga-da is subject to no regular assessment, occasionally its inhabitants are called upon for one or two ticals of silver per house, but more commonly for bamboos and timber and labour. There were from thirty to forty buffaloes here used in the transport of bamboos from the hills to the river. My informant, an inhabitant of this place, stated that teak timber, both large and small, is procurable across the low hills to the east, but it is not cut from the difficulty of carriage.

The obstruction to the water caused by the enlargement of the little island on which the pagoda stands has formed a small bay on the right bank, on the edge of which the village is situated. This recess or bay, in which there is but little current, is inhabited by numbers of large fish, called from their locality "Pagoda fish," and revered as such by the people. They are not permitted to be caught, and are fed both by the villagers and priests, independent of occasional donations from the curious or superstitious traveller. Our boat was made fast to the bank, and by throwing over a little rice they rose up in half dozens, poking their hungry and opened mouths fairly above water, into which we poured rice, fruit, &c. They are so tame as to allow themselves to be touched and patted on the head, and might be caught with great ease without the aid of hook or net. They are of the kind called by the Mussulmen tingra mutchee, and by the Burmese nga-tme. The largest of them, which appeared to me to resemble somewhat a shark, weighed probably seventy pounds. The natives

believed they had no teeth, but while one of their enormous mouths was opened above water waiting for donations, I ascertained that such is not the fact. Their teeth are small.

*22nd.*—I rose early, and walked westward over the hills for some distance, but not a vestige of cultivation was to be seen in any direction. Nothing but a succession of low hills one after another. No inland communication, and not a village anywhere near, except those already mentioned on the bank of the river. I returned to my boat and started at a little before 7 A.M., and at 9-55 we reached the village of Ya-tha-ya, on the right bank, having passed but two small villages by the way. Both banks are of course sandstone, and covered to the water's edge with large jungle. The river is from 400 to 450 yards broad, and its course varies a little both to the east and west of north as yesterday. Thi-ha-do-Phurah is dimly seen in the distance between an opening left by two points of the winding stream. We halted here till past 1 P.M. to allow the Myo-woon to overtake us, and when he had arrived his people halted to cook and eat their breakfasts. I employed the time by a walk into the jungle, which is principally bamboo.

The village is in latitude 22° 57′ 42″, and consists of about twenty houses inhabited by bamboo-cutters. There is no cultivation, nor indeed any ground suited for it, except here and there a patch for vegetables. Starting at 1-5, we arrived at the village of Kyouk-mye, twelve houses on the right bank, at 5 minutes past 2. This also is a village of bamboo-cutters, and is situated just above a point of broken sandstone rocks, partly above and partly just under water, which, together with a sand-bank on the left shore, narrows the channel at this season to not more than 200 yards, rendering the passage of this side both difficult and dangerous. The actual breadth from bank to bank is about 800 yards. We were detained here about half an hour, waiting for assistance, during which two small boats full of Chinamen from
sailed down past us in very pretty style. Here also I saw two large merchant boats, apparently cotton boats, from the same place. At half past 4 I arrived at the village of Male, on the right bank, and exactly opposite to the town of Tsampaynago, having performed a distance of about 8¾ miles.

The line of low hills which has confined the river here ends on the left side in an abrupt point. The right bank is also more open, terminating in a projection of sandstone rock opposite the village of Pang Beng Tshiet, and giving the river more the appearance it had before entering the Kyouk-dweng.

The village of Malé is situated on high ground on the right bank of the river, and has about 150 houses of the ordinary kind. It is a chokey station, and seems to be a depôt or centrical point for inland traders from all points of the compass. Here I saw several Burmese from the district of Thoung-boin on their way to the westward, laden with Paloung tea; small boats manned with two men only carrying betel-nut from Ava to Bamo, which journey, I am informed, they make in seven days. The boats are rather long and shallow, and carry only a bamboo for poling along shore; one oar used only when it is necessary to cross the river, and a long paddle, which serves both as

a poling stick and rudder. They travel very fast, and from daylight till sunset, and I think it not improbable that they perform the distance in the time stated. There were also bamboo rafts freighted with tea from Momeit *viâ Nemeit-Kyoung* into the Shui-Li, and thence down the Irrawaddy; a dozen or more of bullock hackeries from the inland towns to the westward with paddy; chatty merchants, and a party of tea merchants from Thoung-boin, &c., &c. From a group of the latter, just arrived, I obtained the following information:—The intercourse between the districts of Thoung-boin and Momeit and this place is carried on both by land and by water. The water routes are *viâ* the Shine-Li-Khyoung, and from Momeit direct down the Tsambaynago-Khyoung also in the rains. The route by land from the opposite town of Tsambaynago to Thoung-bain lies nearly east distant, ten days' journey. There are villages at intervals by the way, except on the mountains across which the route lies. The road is much infested by tigers. Almost the only produce of Thoung-bain is a coarse kind of tea, which the Burmese use both pickled and dry. The pickled tea brought by the water route is floated down on bamboo rafts, packed in split bamboo baskets about three feet long, and in shape resembling a strawberry pottle. These are so placed on the raft as to be partially immersed in water, which keeps the tea constantly wet and thus preserves its freshness and weight. The land carriage is by means of coolies and bullocks; each cooly carries 25 viss of the tea, very closely packed in small wicker baskets and borne on the shoulder. The bullocks carry 50 viss each, and from 150 to 200 annually arrive at this place. Tea (wet) at Thoung-bain cost one tical for 10 viss, and realizes a profit of between three and four hundred per cent. when sold at the towns and villages to the westward. This, however, considering all the circumstances of the trade, is not so exorbitant as at first sight it appears to be. The journey by water from Momeit to Tsambaynago *viâ* the Tsambaynago nullah, navigable only in the rains, occupies four days; the direction hence is to the north of east, that *viâ* the Nam-meit and Shui-Li nullahs occupies seventeen days, —thirteen up the latter to the mouth of the Nhemeit Nullah, and four days up Nhemeit to the town of Momeit, past which it runs.

The land route hence to Momeit occupies four days; general direction, N. 65 E. Three ranges of hills are crossed. There are no villages by the way except at the customary halting places. The duties on the tea collected at the chokies, before leaving the district in which it has been purchased, are as follow:—

Pine, ¼ tical } per cooly load of 25 viss,
Chokey, ¼ ditto }

and some trifling presents to the custom officers; ½ tical per bullock load is levied at the Pya-gyoung Chokey at the mouth of the Shui-Li nullah, on such as pass that way, and an *ad valorem* duty of ten per cent., and the customary presents to officials is also taken at the Male Custom House. These are the only duties that I could discover.

Momeit was formerly a very considerable Shan town under a Tsanbwa or chief of its own. It is now under a Burmese officer called a Myook, inferior in rank to a Woon. The town consists of about 200 mat and bamboo houses, surrounded by a double walled mud fort, but

the walls have been permitted to fall into decay. The district, the boundaries of which I could not learn, belongs to the young Princess, and yields an annual revenue of 50 viss of silver, equal to about 7,000 rupees, besides collections for the officers of the local Government and occasional assessments on the general public accounts. The chief products of the districts are tea and paddy, both in large quantities, and the imports are a few English piece-goods (carried by the merchants from Ava) *gnapee* and salt; the price of the former at Momeit is from 25 to 30 ticals per 100 viss.

As a specimen of the jealousy of the Government officers and the fear with which they are regarded by the people, I may mention that during my conversation with the merchants mentioned above, a crowd of people, attracted by the presence of a white stranger, and inquisitive to learn what was going on, collected round us, amongst whom was a Custom House officer, who in answer to one of my questions, made some extravagant reply, which terminated our conversation, and the people being afraid to continue it, speedily dispersed. As we were just on the point of starting, I had no further opportunity of seeing them, nor of getting them quietly to my boat.

On my arrival here I found a comfortable shed built for the Myowoon, but none for myself or the Dupha Gam, so that I was compelled to remain in my boat, and was therefore nearly cut off from all communication with the villagers, who disliked coming to my boat, and equally so giving information before the crowd of people of all kinds that are sure to collect round me on shore. Independent, however, of personal considerations, there was no shelter for my servants and followers, who from their numbers could not be accommodated in my small boat, and the nights were cold and dew exceedingly heavy. I therefore sent to the Myo-woon to inquire why there was not accommodation for me as well as for himself, and at the same time complained that I had not as yet seen the Dupha Gam, who, it was suspected, was purposely kept from me. He replied by a messenger of his own that the shed was not for himself alone, but for both of us, and that he was ordered by the Lhwottan to have such a shed at each halting place, where we could meet together and converse, as it was improper that we should visit at each others boats, and requested that I would go up and see him. As I knew he had received no such orders from the Lhwottan, I replied that I had been ashore once, but finding no place to go to, had returned to my boat and should not land again. This message brought him down to explain matters. He promised to behave better in future, and we parted very good friends.

23*rd.*—I rose early this morning and walked through the village, and for some distance in a westerly direction. Paddy, cotton, and sesamum, were cultivated in small patches; the rear of the town is intersected by numerous handy roads leading to the towns of Nyoungbeng-Myo, Nghet-pyan, Dan Myo, Tanta-bein Myo, and Ngarane Myo, the routes to which, with the villages on the way, will be found in the map. Malé seems not to be exempt from the general decay manifested in most of the towns I have yet passed. It has seen better days, and I believe I speak within the limits of strict veracity in saying that it now presents nearly as many pagodas as houses, some of them

gilt, and almost all in good repair. It boasts a capacious and very handsomely decorated and carved teakwood monastery built by one of the late Government officers on the site of a former monastery, also built by the same individual and recently destroyed by fire. It is supported by voluntary contributions. The expense of building it must have been little less than the value of the whole 150 houses of which the village consists. Malé is in the district of Tsambanaygo, which is the jaghire of the Menthagyih's younger daughter.

A villager, an Ava merchant, who is acquainted with the petty officers of the place, promised to prepare and give me on my return a statement of the imports, duties, routes, distances, &c., &c., of the principal towns to the westward, and a priest, whom I met at the monastery, likewise promised me a map and general description of the inland towns whence he comes.

Some of the Myo-woon's oars were broken yesterday in passing Kyouk-mye, and we did not start till 10-30 o'clock in consequence. At a few minutes past 11 we came to a point of sandstone rocks, some sunken and projecting out into an awkward angle, past which the stream runs with great velocity. Just above the small village of 'Pan-beng-tsheit, on the left bank, a low sandbank commences, which, with a very extensive one in the centre, and another on the right bank, divides the river into two small streams. We took that on the right bank, the depth of water in which was only three feet. A large Bamo cotton boat was poling up the other. The sandbank on the right soon ended, and we continued our way along the right bank till 1·45, when we overtook the Tset Kai, who had already brought up for the night, and wished me to do the same. I halted for the Myo-woon until 2-50, but as he did not make his appearance, I went on without him, intending, if possible, to reach Kyan-nhyat this day. At 3-20, while pulling easily along without much current, and about 15 yards from the bank, we struck upon some sunken rocks. The bank is steep, rocky, and covered with jungle. This happened again in a few minutes, and I therefore thought it best to cross over to the centre sandbank, which now occupies about half of the whole width of the river. At 4-30 another small sandbank begins on the right shore, which at its broadest part narrows the stream between it and the centre sandbank along which we have been tracking to not more than 250 yards. We continued alternately pulling and tracking along the centre sandbank as before. At 5 P.M. saw the Myo-woon's war-boat in chase, and expecting that it had come to request me to halt, we increased our speed until 6 P.M, when we crossed over to the right bank, at the upper end of the sandbank mentioned above, and as it was now nearly dark, halted for the night. The war boat arrived just after me; the small boats kept dropping in long after dark, and the Myo-woon's accommodation boat did not come up at all. When the Myo-woon arrived, I went down to his boat to receive him, as he had before done to me, determined not to be outdone in politeness, and we scrambled up the rocky steep bank together. I requested him to send for the Dupha Gam, which he did, and in a few minutes we were all seated in chairs round a cheerful wood fire, talking of all things except the business on which we were deputed. Burmah and its Kings, England

and China The Dupha Gam, who is not at all at home in the Myo-woon's presence, shortly took his leave. Coffee was brought, and the Myo-woon's not knowing what it was, I explained. Tea was also mentioned, and the country whence it comes I mentioned China, but the Governor was as much astonished at my ignorance as I was to hear him gravely assert that not a leaf was grown in that country. I modestly hinted that large ships of all civilized nations annually went to China expressly for tea; that Europeans had actually seen it growing there; and that we had a map of the country and its locality, soil, &c. He disbelieved me, stating that every particle of tea that was exported from China was first imported into it from the Shan districts of Momeit and Toung-bain. This was his real belief, and not the result of a vain desire to magnify the importance of Burmah at the expense of other countries, and will give a notion of his general intelligence, and in fact of the intelligence of the nation, for he is rather more advanced than most Burmans, having been to Bassien and Rangoon.

Previous to the departure of the Dupha Gam, the Myo-woon, who is now belorded and flattered on all hands, spoke of my having come so far past the place at which he intended to halt, saying that all his boatmen were very vexed with me for the extra pull I had given them. I referred to the lateness of the season and near approach of the rains as my excuse, and good humouredly told him that we had not come either for our own or the boatmen's pleasure A few minutes afterwards he said, "You know I am first, you second, and the Dupha Gam third"—is it not so? I made no reply, not thinking it worthwhile to discuss over relative ranks unless he began to put the distinction into practice. We then retired to our boats.

The distance performed to-day does not exceed six miles, and except the village already mentioned, I have seen no signs of habitation. Our halting place was in a thick jungle.

24*th*.—Owing to a heavy fog, we did not start this morning until 7-20. At 10-5 the sandbank on the eastern shore ends after running all the way from just above the village of Pany-beng-tsheit. The mouth of this channel is now dry. At the same time an extensive low sandbank forming on the right shore compelled us to leave the main bank and track along its edge until 11-15, when we crossed over to a sandbank beginning just below the village of Kyan-Nhyat. The channel at one part is narrowed to not more than hundred yards. At 11-15 I landed on the left bank about a mile below the village of Kyan-Nhyat, and took an observation at noon, by which I made the latitude 23°14′16″.

I afterwards paced the distance from the place of observation to the village, and found it to be 1,700 long paces due north Allowing this to be a mile, the latitude of the village of Kyan-Nhyat would be 23° 15′ 16″. The sandbank on the right bank ends a little below the village of Kyan-Nyat, and just as another on the left begins. The village is situated on the main left bank, which is about 30 feet high, and the sanedbank on which we halted at 12-45 extends at least 450 yards from it into the river, narrowing the channel to about 500 yards. We have made but little more than four miles to-day. On my arrival, I found the Myo-woon seated in state in a neat bamboo and grass shed

with a host of village petty officers about him, but as at Malé, there was no place prepared for me. As he was evidently putting into practice his last night's notions of superiority, I thought it time to speak; for setting aside my own personal convenience and the health of all my people, such conduct was an improper assumption of superiority, which in Burmah at least can never be suffered with impunity. I first sent a message to him by my Burmese writer and a native of Madras; the former to deliver the message, and the latter to see that it was delivered properly. The principal points of the message were to draw his attention to the impropriety of his speech of last night and to give my reasons for not noticing it at the time, to threaten to report his conduct to the Lhwottan forthwith, and that I should in future go on by myself He begged of me not to think of reporting him; he would leave his house and go to his boat at once, and for me to come and occupy it. Whilst the messengers were gone, I dressed myself and went to him. He had already given orders to have a shed built for me exactly like his own, but nevertheless I thought it right to come to a thorough understanding at once and before all his people. I did not, however, leave him without eating betel, and we parted good friends. My house was up in half an hour, and I dare say, now that we understand each other, there will be no further difficulty.

The district of Kyan-Nhyat, in which the village is situated, is the jaghire of one of the Palace ladies, a daughter of the Bamo-Woon's, Mouny-Shiron. It extends east to Tait-Khyoung, a distance of ten miles, to the foot of the hills; west to Tamo-wa village, which is on the right bank of the river, and is confined at a distance of a mile by the great western chain of mountains; south to Le-kya village, six miles; and north to Kyouk-pondi, four miles, just above Padi-Pyu-village; and north-east, 20 miles, to Dat-do-Phurah-di. The village consists of about 150 houses, with carelessly kept gardens in its vicinity. Paddy is cultivated inland on the plains towards the hills, and bamboos are cut. The district yields a revenue of 1,500 ticals annually. The particulars as well as the route to Momeit and Mo-gouk-kyat-Pyen will be found in the appendix.

The Duffa Gam visited me of his own accord, and unattended except by his own followers. I communicated to him the purport of Major White's last letter, wherein two assertions of the Duffa Gam are denied, viz. the amount of compensation demanded of him, and the number of followers brought to the conference by Major White, and gave him to understand, as he still persisted, that there was no denying or doubting Major White's statement, and that he might be deceived as to the one, and that the interpreter may have erred in the other. I explained to him in mild language that a recurrence of such conduct would be much more severely dealt with, and that it was as much to his interest as to others to keep up a free and friendly communication with Assam, &c, &c.

25*th*.—Left the sandbank at Kyan-Nhyat this morning at 7-15 in a heavy fog, which cleared up at 8 o'clock. The river is much cut up by sandbanks, some being wasted away, others forming, and others again becoming incorporated with the mainland. We halted to-day a little before noon at the village of Henga-mo on the left

bank, having come only four miles and a quarter. The object of our early halt was to give the Myo-woon an opportunity of collecting some part of the troops who are to accompany him. During this day's journey we have passed but three small villages.

At this place I had nothing to complain of, and my followers had a shed to shelter themselves from the sun by day and dews by night. Henga-mo is situated on an elevated point of the mainland, and our halting place is on a sandbank forming at the foot of it. It contains 80 houses, differing in no respect from those already mentioned. The district is the jaghire of one of the Palace ladies, a daughter of the officer in charge of the female elephants. It is small, comprising but eight villages, and yielding a revenue only of from three to five viss of silver annually. In the afternoon I walked through the village, and towards the eastern hills; but it is a place of no traffic, and has no roads, except to its few petty villages. The man who gave me this information had been to Momeit, and informed me that the road thither is through Kyan-Nhyat. In the rear of the village I saw some very healthy looking paddy. The system of transplantation seems to be common here; in fact, all the way from Ava hither. Bamboos are plentiful in this district; and flint is obtained in the hills on the west bank, which are a continuation of the Tsagain range, and run within half a mile of the river.

My friend, the Myo-woon, has been particularly civil and attentive to-day; he has been twice to my Té, and in the morning sent me a wild duck.

I endeavoured to take an observation for latitude at noon, but the wind foiled me, keeping the quicksilver in such constant agitation that it was impossible to do it with anything like accuracy. In the evening I found obstacles equally effective in the bright moon and heavy dew, which dimmed the horizon glass as soon as wiped.

*26th.*—Started this morning at about seven. For some time the fog was so heavy as to prevent my seeing the opposite shore, or indeed 50 yards in any direction, and after a tedious day's work, occasioned by the numerous sandbanks with which the river is obstructed, we arrived at ½ past 6 at the ancient city of Tagoung, on the left bank of the river. I had just sufficient light to enable me to take the bearings of the last furlong of our day's journey, and before I arrived it was quite dark. The night was too foggy and cold to expect any visitors, so having looked in upon the Myo-woon, and been edified by a long rigmarole about the origin and ancient glories of the Kings of Tagoung and Pagan as noted, I believe, in the Burmese history, I took my leave, pretty well tired and sunburnt by exposure the whole of the day on the roof of the boat. The distance performed to-day is nine miles, and the general breadth of the river about ½ a mile. We have passed but two small villages, and the only appearance of trade was three bamboo rafts with some paddy floating down the stream.

*27th.*—I rose betimes this morning, and walked out in an easterly direction through the village, and as far as the ancient city of Pagan, passing on my way through the site of the more modern, though still ancient, city of Tagoung. The present town, as it is called, is as proverty-stricken, miserable a looking place as can well be imagined,

and contains 70 houses. Not a shop, nothing like a bazaar of any kind, and most of the houses in very bad repair, that is to say rotting, for they are built only of split bamboos with a grass roof. On my way through the village I encountered an elderly man who had resided here forty years. I asked him a few casual questions, but he seemed to know nothing; in fact, so unenterprising a character was he, that, believing his own statement, he had never had the curiosity to visit the remains of the ancient cities of which I was in quest, although the farthest is within a mile and a half of his house. Leaving my friend to the enjoyment of his morning's pipe, we continued our way, and shortly, in the midst of a close jungle, walked through a gap in a wall, which I was informed was the gate of the "Myo-yo," or wall of the ancient city of Tagoung. To trace its extent and shape was out of the question, for the jungle was as dense upon and around it as if the spot were in its primitive wildness; but judging from its situation close to the river, it could not have been very extensive. In fact, the founder of Tagoung, called Kan-raja-gyih, seems merely to have added two ends to the western face of the Pagan walls, which he must have found ready to his hands. The Pagan city was much more extensive. The whole of it is now a close jungle, except here and there a patch partially closed in, and under cultivation of cotton, paddy, indigo, &c. Judging from the distance from the Tagoung wall to the great Pagan pagoda "Shme-ye-gown-Phurah," which is said to be in the centre of the old capital, I should think it at least two miles in extent from east to west. The pagoda now is a nearly shapeless mass of grass-grown bricks, about 70 feet high, ascended without much difficulty. I searched for inscriptions, but found none: if there be any, they are probably buried in the jungle. The only movable relics are some broken casts of Gaudama, with old Deva Nagri inscriptions, the same as found last year by Captain Hannay and forwarded by Colonel Burney to the Asiatic Society. During my walk I collected some flowers, two sorts of what appeared to me to be wild sage, and a specimen of cotton which seemed pretty full; but although carried home carefully enough, they were accidentally left behind. The only thing in the village that seemed to me to look wholesome, was a small tobacco plantation. I saw no cultivation deserving of that name.

The Tagoung district is the jaghire of the late Ranyoon Woon-gyih's daughter (a palace lady), and extends east sixteen miles, including the Maintain district of eight or nine villages; north 14 miles to Kyouk-ma-Tsheng Nullah; and south to a nullah a little below the village of Thi-lu-gah. Formerly it was more populous, and yielded an annual revenue of 20 viss of silver (about Rs. 2,500), but now ten viss only. Even this sum I believe exceeds the actual amount; but I have been promised a particular account of its extent and resources by one of the Myo-thoo-gyih's followers, to be ready on my return from Mogoung.

The greater part of the revenue is derived from several large tanks, situated a short distance inland north-east of the village, abounding in fish, which, when cured, forms the principal article of commerce, and is bartered for tea brought annually by the Momeit-

Thoung-bain and Thiennie tea merchants. I am informed that from 100 to 200 bullock loads are annually imported from the above Shan districts. The route lies through the village of Tweng-ngay; direction hence south-east, and distant, the former four or five, and the latter twenty days. Fish is consequently very cheap. In the western range of hills, which run close to the river at Tagoung, the bamboo used for umbrellas and spear handles is found.

Just as I was sitting down to breakfast the Myo-woon called in on his return from a "constitutional" of about 100 yards, having in view the double object of health, and a visit to the shrine of a Nat. As agreed upon, we started at half past 10 A.M., and at 6 P.M. halted at a sandbank at the foot of the village of Khyundoung, a distance of about 10 miles: and a more tedious ten miles in nearly as many hours I never travelled. The river is a continuation of sandbank after sandbank, which greatly deforms its beauty as well as renders it less navigable. I have scarcely seen the eastern bank since leaving Tagoung, and know not when I am to see it again, for our halting place to-night has the appearance of a perfect *cul-de-sac*. The channel through which we have come is not in many places navigable for large boats, so that the eastern must be the principal one, and that by which the cotton boats proceed to and from Bamo. I have seen but two small villages during the day. On the east, a succession of sandbanks, apparently uncultivated and uninhabited, except here and there a hut; on the west abrupt rocky banks lined with jungle and confined close in the rear by the western hills, which, with very slight deviation, have kept the course of the river all the day, and no evidence of our being in an inhabited country except fine large bamboo rafts floating down the stream.

In the evening I visited the Myo-woon, whose shed was within 50 yards of my own, the intervening space being occupied by a leaf canopy, under which a play was performing for our amusement. After a little time the Myo-woon, who piques himself upon his knowledge in geography, enquired if I had ever visited China, or seen the inhabitants of a large island three days' sail across a narrow channel beyond China, who, he said, were a very powerful race of men, five cubits high, with ears eight inches long, and members generally of a still larger proportion I was obliged to confess my ignorance. At his request I sent for my musical boxes to show to his followers, who were highly pleased with them.

The Myo-woon had previously requested me to halt here a day in consequence of the non-arrival of the troops expected from the westward towns, as well as to allow time for collecting the men from the district Hen-tha-mô, whose chief the Myo-woon has confined, and brought up as a hostage for their appearance. I made objections to unnecessary delay, and finally took my leave withholding my consent, hoping that he might succeed in making some arrangement form them to follow us.

28. Shortly after day-break I received a visit from the Myo-woon, begging of me not to go on to-day, and promising to make up for the delay by future increased stages. He assured me he was as anxious as myself to reach the frontiers early, and knew the necessity of

having the business over before the rains set in. I had previously mentioned my fears that our officers from Assam would reach the boundary first, and not finding us there return to Assam, by which much unnecessary trouble and delay would be occasioned, and blame attach to us. At length I consented to halt, for besides having three of my boat's crew sick of fever, I saw that he would eventually be compelled to wait the arrival of the men either here or higher up. At noon one detachment from Dabayen arrived, consisting of about 150 men, and an hour or two afterwards a second of 50 or 60 men, who marched round the Myo-woon's tent in single file, dressed and accoutred in marching order. After breakfast I took my sextant with me into the town, and selecting a quiet spot, obtained a very good observation at noon, by which I made the latitude 23° 39′ 2″.

Kyun-doun is a busy place. It is built along the margin of the right bank of the river, which here recedes, forming a bay now filled with an immense sandbank from six to seven hundred yards broad at its widest part. The elevation of the bank is from 50 to 100 feet above the level of the river. The town consists of between 200 and 250 houses of the usual kind, separated at this season of the year into two parts, an upper and a lower. The upper division is now nearly deserted; the lower consists of a street of 110 temporary houses, forming a bazaar kept here for the convenience of its situation near the water. It is the custom of these people to remove from the hill on which the town is built to the water-side annually when the river is low for the convenience of traders, and when the river rises they return to their old houses. I observed several shops with a few English piece-goods, but much too dear to be within reach of the poor people; common cotton handkerchiefs at Rs. 1-12 per pair; goung-boungs the same; no broad-cloths; the prices generally being from 100 to 150 per cent. above the Ava rates. The rest of the bazaar was of country articles—cheroots, rattans, vegetables, Theet-tse or Burmese varnish obtained from the adjacent hills, shoes, silk and cotton thameins and putchos, &c., &c.

A nest of Chinamen, those antidotes to morality and improvement, occupied the upper part of the bazaar, and might be scented long before seen, from the vile odour arising from their grog casks. Here, as elsewhere in Burmah, they are the best fed, best clothed, best lodged, and most impudent of people. I bought some quicksilver from one of them, who had the modesty to ask thirty tickals per viss for it, and eventually took Rs. 20.

The district of Kyun-doun is the jaghire of the Padeim-woon, who receives from it an annual revenue varying from thirteen to fifteen viss of silver, and from 650 to 1,000 baskets of paddy. It extends from a small stream called Kam-kan Khyoung in the south to the Me-za-Khyoung, a stream a little above the village of Nayoung-ben-tha in the north, a distance along the river's bank of ten miles; west to the summit of the hills: distant hence four miles, where it joins the district of Pyen-za-la. The river forms the eastern boundary. These hills furnish fine teak timber and bamboos in abundance. The Theet-tse, or Burmese varnish tree, is also common. Paddy is grown in the upper part of the district. Bamboos are half a tical per 100. A man can cut,

tum and pack fifty per day. Teak timber of 2½ feet diameter, and from 10 to 12 cubits long, is Rs. 250 per 100. The principal trade of the place is in bamboos and timber cut in the district, and rice imported from the neighbouring district of Pyen-za-la; the latter in large quantities brought on bullocks, sells here for 50 tickals of 25 and 30 per cent. silver per hundred baskets. The price of paddy in the Pyen-za-la district is 2½ tickals per 100 baskets. Each bullock brings from two and a half to three baskets of rice, and pays a duty of one quarter pyee per bullock, of which from 900 to 1,000 are said to arrive annually Sessamun is also imported. The rice, &c., thus imported, together with the bamboos, timber, &c., of the district, is bartered for salt, gnapie, jagree, oil, piece-goods, and Burmese coarse cloths, brought by merchants from Ava and elsewhere.

This district was ordered to furnish twenty-five men for the Myowoon's deputation, and was therefore called upon for twenty-five viss of silver, each man being supposed to receive one viss for his services. This sum is collected from the district at the rate of 2 or 3 ticals per house, more or less, until the amount be paid. Before the men get it, however, it is refined down to about 70 or 75 tickals, previously deteriorated to 50 per cent. money! The Government officers keep the remainder.

Colonel Burney, amongst other points for my examination, directed my attention to Kyun-doun as the residence of many Assamese slaves, and I made inquiries of two or three whom I saw in the town, and of one who came to my tent, as to their numbers and circumstances, and obtained the following information My chief informant was by his own account a sprig of Assamese nobility, but so thoroughly disguised by dirt, that one would have supposed nobility of blood the very last accusation that could be brought against him. I have, however, seen several other equally interesting specimens of the same royal stock, and was not surprised. He was one of one hundred persons, male and female, brought into captivity from Assam by the Burmese General Mengyih Maha Bundoolah at the commencement of the late war. Some of them have died, and others dispersed, so that there are none but nine of his tribe remaining in Kyun-doun. These obtain a precarious subsistence by occasional cooly work. The rest of the survivors are scattered amongst the villages inland. They are not, however, an industrious people, and none seem to have applied themselves to any settled line of trade, or to industrious habits. They are not slaves, and live by free labor; nor are they prohibited from moving about from place to place at their pleasure. My informant had been to Momeit and the ruby mines, but could give no very good account of his trip. Of the nine persons at this village, three are females, who have taken Burmese husbands. They appear to be more warmly and better clad than the Burmese of a corresponding class.

During my walk I met an old wood-cutter, who gave me some account of Dabayen, where he was born and had resided many years, but had decamped two years ago, to avoid a tax which he said he had no means of paying He bore his exile from his native town with great philosophy, and laughed at the notion of pining for the land of his birth, the loveliness of which he thought bore no comparison with that of exemption from taxes. It is a

Burman custom to allow all settlers three years' exemption from taxes; they then bear a proportional share with the rest. My old friend had been here two and a half years, and was just preparing to pack up his mat and cooking pots, and seek an asylum elsewhere, so that by a triennial migration, he derives the double advantage of travel and exemption from the tax-gatherer's list. I strolled about nearly all day long, but saw nothing remarkable in the town, and no cultivation of consequence in the suburbs. A list of the villages of the district will be found in the appendix.

The old emigrant gave me a route from Kyun-doun to Dabayen; but on examination he prevaricated so much that I could place no reliance in it, and gave it up as useless. This, however, is nothing unusual with a Burman, and is perhaps more the effect of carelessness and want of observation, than of wilful misrepresentation. All their statements require confirmation, either by others, or occasional cross questions to themselves.

*29th*—Started this morning at about 7 o'clock in a thick, cold, raw fog, which in an hour increased so much, that we could not see 20 yards in any direction; this however did not last long. At 10-27 we halted to breakfast at the village of Nyoung-beng-tha, distant from Kyun-doun about six miles, direction about north-east. The large island of Kyih-gan-thoung-kyun still continues, in some places being wasted away, in others forming a nucleus for small sandbanks about it, and forcing the water into new channels. We kept the main shore until 8 o'clock, when we came to a sandbank stretching out from the right bank to within 250 yards of Kyih-gan-thoung-kyun, to which we crossed over, and tracked along the edge. We have passed but two small villages, one on the right bank, the other on the left, and one bamboo raft. That on the right is called Taboo village, and is the temporary habitation of fishermen; the other on the Kyih-gan-thoung-kyun is inhabited by agriculturists—if they deserve that name, and is called Tha-bye-tha village.

At half past 10 we reached the village of Nyoung-beng-tha situated on one of the numerous little projecting hilly points that are so common to the banks of this river. It looks very well at a distance from the contrast of its green foliage and white pagodas, but sadly belies its good looks on a more intimate acquaintance. It is a miserable place of 70 houses, probably the worst collection I have yet seen, and the people look as miserable as their domiciles. I walked through the village, and for a mile and a half into the jungle, but saw nothing in the shape of cultivation, except some poor thin-stemmed cotton. The western hills are near at hand, and the soil, which is of a reddish gravelly kind, did not seem to me fit for anything. It is a place of no trade, and is in the district of Kyun-doun. At noon I took an observation for latitude, which I made 23° 42' 8". The district of Kyun-doun, as before mentioned, ends at the Meza-khyoung, a hill stream (about 100 yards wide at its mouth) about a mile above the village of Nyoung-beng-tha. At this season it seems to be shallow, and I saw people fording it near the mouth, where it is but waist-deep; but in the rains it is a considerable stream, and I believe, affords a passage at all seasons from the hills for timber, bamboo rafts, and the paddy cultivated

on the plains to the westward of the mountains, with which almost every bamboo raft is more or less freighted. Several were moored about its mouth. The right bank is now obstructed by a large sandbank. We left Nyoung-beng-tha at 12-10, and at 1-20 came to the end of Kyih-gan-thoung-kyun; the left bank however is not yet visible owing to a large tree and grass-covered island, which lines the bank between us. This, however, may be considered as a part of the mainland, for except when the river is full, there is no channel to the east of it. It is alluvial soil of recent date. There is also a third island between the southern end of this and the northern end of Kyih-gan-thoung-kyun, the extent of which I could not see. Having altered our course more to the north, at 3-50 we reached the mouth of Dohen-khyoung on the right bank where the sandbank that commenced at Meza-khyoung ends. This nullah is now dry. We now crossed over to the left bank in an easterly direction about ¾ of a mile to sheds that had been built for us on a sandbank at the foot of the town of Mya-doun, and halted for the night, having come an estimated distance of about 12 miles, and having seen but five villages by the way, and about the same number of bamboo and timber rafts.

30*th*.—Mya-doun is a small village of only 45 mat and bamboo houses, but the district is said to be one of the largest above Ava. It is the estate of the King's eldest sister, called Th'ken-yo. Its limits are—east, to the Tsamet range of mountains, 12 miles; north-east, to Kemhnoon-kyun-lwet, 20 miles; west to the Men-wun-thoung or the Tsagain range, 20 miles; and south it joins the Tagoung district. The Men-wun-thoung range is the second from the river, and between the opening of the two ranges the Meza-khyoung runs and forms the boundary line of the district in this direction.

As at most of the Burmese jaghires there is no regular assessment, Her Highness indenting for bamboos, timber or money as her royal occasions may require. My informant, who was formerly the town writer, said that from 40 to 50 viss of silver was annually assessed for the Princess, and that each house was taxed according to the known or apparent wealth of its owner. It furnished 70 men for the Myowoon's escort.

The Myo-ok, who has charge, is complained of as avaricious, and it is said that one-half or more of what he collects in the Princess' name, goes into his own coffers. A good deal of paddy is cultivated in the lowlands towards the eastern hills. The products of the district on the western side of the river are bamboo, teak, rattans, rice, &c., &c. There are a few English piece-goods here, but with the exception of a coarse goung-boung, which sells for a tical per head-dress of five cubits, they are by no means in general use. The price puts them beyond the reach of the multitude.

I had heard in Ava that each "Myotsa," or a town eater, had a map of his own district, and this is probable enough; but I have not met with any. The districts, however, are not so extensive, but they are pretty well known to the tolerably informed inhabitants, as well as all public matters, which are openly discussed.

The Palongs come here annually with tea, but not in great numbers. Each man brings from 25 to 30 viss, which pays duty here of

$\frac{1}{8}$ tical per load. The pickled tea sells here for $\frac{1}{4}$ tical per viss. The drinking tea pays from $\frac{1}{4}$ to $\frac{1}{8}$ tical per 10 ticals worth, or an *ad valorem* duty of about $3\frac{1}{3}$ per cent. But little is imported, the chief routes being either down the Shue-li on rafts, or by the more direct route to Tweng-ngay above Tsam-payna-go.

During the early part of the evening some Thennie Shans came to see me and my wonders. They could not speak Burmese, and I could not speak Shans, so that I was obliged to find an interpreter, through whom I had hoped to get some interesting information from them. I left my writer to coax them for a few minutes, while I went out to take an altitude of the Pole-star, but suddenly they became alarmed and pretended to know nothing. The scribe came out to report to me, and I went in almost immediately, but the birds had flown, and I could see nothing of them afterwards.

Before quitting the city of Mya-doun, I ought, perhaps, to say a word or two of its prominent neighbour and twin brother Thi-gyain Town, exactly opposite on the right bank. These two towns were built by the Pagan generals Kanta-hyit tsi and Santa-hyit-tsi, when sent against an invading army of Chinese. Each has a stone wall built of large slabs of micaceous sandstone now fallen to decay. Thi-gyain is built on an eminence, which fully commands the river, here about 400 yards wide; the number of houses is 59.

At 9-30 we left Mya-doun, that is to say, I left it, for I am always the first on the move, and shortly afterwards the fleet followed. At starting, the morning was foggy, but soon cleared up. The extreme breadth from bank to bank is about eight or nine hundred yards, but the channel now is not more than four hundred yards, with from three to four and a half fathoms water in its centre; a large sandbank stretches out from the right bank a little above Thi-gyain, and narrowing the stream to 250 yards, ends at the village of Kyouk-mô, which we reached at noon, but not in time for me to obtain an observation for latitude.

Kyouk-mô is so called from its situation on a rocky point apparently of clay slate. There are also rocks in the middle of the river which now may be avoided; but in the rains, when the river is but half full, must form a dangerous impediment to the inexperienced traveller. Just above Kyouk-mô another sandbank begins on the same side, and continues to within half a mile of the village of Thá-gâ-yá, which we reached at 5-40. Its extent may therefore be guessed by the time it took us to wind round it. The greater part of the immense island is covered when the river is full, and there is still a channel close to the right bank for very small boats. At 6-20 we reached a sandbank at the small village of Enta-mhwot and halted for the night, having come a distance of ten and a half miles. During the day we have passed four villages, and three bamboo and paddy rafts, with a boat load of Chinamen from, and a betel-nut boat to, Bamo.

Enta-mhwot is a small village of twelve houses under a Sua-thoo-gyih, and is the boundary on the western bank of the district of Mya-doun. It was ordered to furnish two men for the present mission, and its neighbour, Thá-gâ-yá, three. Each man of the two furnished by this village, received 80 tickals silver for his services, which were collected from the villagers, besides 50 ticals for rations

for the general fund It is a miracle where the money comes from, for the houses themselves did not appear to be worth more than four or five ticals apiece. Both the money and men were, however, forthcoming.

On my arrival I found the Myo-woon waiting at my shed; I gave him a share of my curry and rice, and we parted. In the evening the Duffa Gam sent me a large gong, and begged that I would beat it on my arrival and departure: the quietness of my movements did not at all agree with his notions of respectability. I explained our English customs, but he was by no means convinced of their propriety, so I promised acquiescence. Perhaps he was right; for you are, in this country at least, respected in proportion to the noise you make, and your accompanying "scenery a decoration."

At this sandbank several rafts of fine timber were halted on their way to Ava from the Shwi-ti-khyoung.

31*st*.—Started this morning at quarter past nine; the fog still so heavy as to prevent our seeing our way. We continued poling along the sandbank until 9-40, when a northerly wind cleared away the fog. In another hour we were opposite the Shwi-ti river, where we saw a bamboo and timber raft, which had just descended; the river at its mouth is from five to six hundred yards wide, but soon diminishes; it has a sandbank stretching across it, besides a triangular shape island just within it. As I could not now spare sufficient time to give it a thorough examination, I did not cross over, intending to do so on my return. At 5-15 we halted for the night at the village of Pan-thé on the right bank, passing nine small villages by the way. The distance come is ten and a quarter miles, and the river is much deformed by sandbanks. During the day we met but one Burman boat, and two or three bamboo or timber rafts. At Thabye village, which we reached at 4-28, was a raft of very fine teak timber, 52 inches in diameter, and 28 feet long, from the hills in the rear.

Pan-the is in the district of Ka-tha, and is a miserable looking jungly place of twenty houses. In the evening the Myo-woon visited me, and amongst other items of information, drew a map of a mountain near Thi-bet, whence issue, he said, four great rivers, the Irrawaddy, the Brahmaputra, the great China river, and Selwyen.

1*st January* 1837.—Started at half past seven, and at eight reached the village of Ye-bauk. Here also were some fine timbers. Common house posts of teak, from twenty-five to thirty feet long, and two and a half *circumference*, about Rs. 35 per 100; the large kind, thirty-two inches *diameter*, and twenty feet long, about Rs. 370 per 100. The river from bank to bank is now about 1,000 yards, but soon diminishes. At 8-55 we came to a sandbank on the right which narrows the channel to about 250 yards, and terminates only a little below the village of Ka-tha, which we reached at 11-45, and halted for the day. Distance performed, six and a quarter miles. We have passed but two small villages to-day.

Ka-tha is situated on the right bank of the river in latitude 24·10·24, and is the seat of a Myo-thoogyih. The district extends north to Meit-taleng village, a distance of about one-half miles; south, to the village of Galong, thirteen and a half miles; west to the village of Pe-ma-lwon, at

the foot of the western hills, four miles; and eastward, it is bounded by the river, and has no jurisdiction, except over the island of Nat-eng-gyih, on which there is a small village of the same name. It is the jaghire of a palace officer whose name and title I forget, and yields a yearly revenue of 13 viss of silver, 1,500 baskets of paddy, and furnished thirty men for the present mission It is a place of some trade, and has a bazaar in which here and there a few English handkerchiefs and Goung-boungs are to be seen. The principal native commodities are cocoanuts, tobacco, rice, Burmese silks and cottons, and Burman lacquerednare. The chief traders are rice merchants from Kalen, Malu, and other towns in the interior to the westward.

The western district seems to be the garden of the country, and its rice and salt are exported to all parts above Ava. For the villages of the district and the route to Ko-len, see Appendix. Teak and bamboos are procurable in the hills, but are not cut in any quantities; and there are two nullahs, one above and below the town, down which the timber, &c., is floated. The town itself consists of 198 poor houses, amongst which the Myo-thoo-gyih's stands conspicuous, being in fact the only good house in the place. There is also a superb teak-wood monastery at the lower end, built by the Myo-thoo-gyih, and said to have cost 95 viss of silver. This officer has held his present appointment since the death of his father, whom he succeeded at the age of 19; he is now 33. The monastery was built by artificers from the westward, and I have no doubt cost the sum named. I visited the chief priest, who resides in it, and found there one of the officers of the Myo-woon's force at his devotions. The conversation began first upon foreign countries, and thence by the Poongyih himself upon the advantages of learning and science. Among other questions, having told him the distance from Burmah to England, the learned clerical enquired "if the sun set at sea the same as on land." I replied that the sun rose and set at sea in the same manner as on shore. "What!" said he, "does it enter the water?" I returned from the monastery to the theatre, and if I met not more intelligence, the deficiency was atoned for by a copius display of humour. The Liston of Ka-tha performed, and except that his jokes sometimes exceeded the strict rules of decorum, he would have cut no despicable figure before a more enlightened audience.

At this village I saw from 40 to 50 Maintha Shans, who come in parties as labourers from Maintha,* and having saved a few ticals return to enjoy themselves so long as it lasts, and then emigrate again. They travel by land. Maintha is eight days' distant from this, four from Maintha to Bamo, and four from Bamo to Ka-tha. Parties of Chinese to and from the Serpentine mines, sometimes take this route to Mo-goung, distant but seven days' journey north-west Last year the local authorities refused to forward them, and a quarrel ensued, which being reported to the Men tha-gyih, he is said to have fined the district 25 viss of silver.

Ka-tha, as before stated, furnished 30 men for the Myo-woon's force, but although the men were ready there was some difficulty in procuring the "sinews of war" for them. On this account, as well as to give time for the arrival of a detachment from Momeit, and another from the westward, I consented to halt a day. The day, however,

passed away, as well as nearly half of the next, for the fog was unusually heavy, and cleared up only a little before noon, but still only one of the detachments had made its appearance, and the Ka-tha business was not settled; so that we were compelled to start without them, the Myo-woon taking a hostage for their speedy appearance.

*3rd.*—Quitting Ka-tha at 11-45, we reached the village of Meit-ta-leng at 12-30, passing *en route* two small villages, Pan-zon-gwe and Pienneh-goeen. A sandbank commences above Ka-tha village and continues as far as La-leng-eng village, which we reached at 2 P.M. The left bank is low and alluvial, and has had the appearance of an island ever since leaving the Shui-Li-Khyoung; and strictly speaking it is so, for just above the village at Meit-ta-leng, the land opens showing a village on the main bank from which a nullah runs inland, and empties itself into the Shui-Li-Khyoung. At 4-45 we reached a sandbank just below the mouth of the Yenke Nullah, and halted exactly opposite to Lot-pan-zen village on the island of the same name. The distance performed is 7¼ miles, and the number of villages passed five.

The Yenke Nullah is about 50 yards wide, navigable at this season for canoes only, and said to be but knee-deep opposite the town. Most of the hill streams and nullahs of any consequence have sandbanks formed or forming at their mouths, probably occasioned by the almost invariable practice of planting fishing stakes across or about them.

The town of Yenke, I am informed, is a poor place of only 30 houses, situated three or four miles up the nullah. It was formerly larger than it is now; the cause of its decline is said to be the vicinity of the Kakhyens, a wild tribe inhabiting the eastern hills, and near whom there is no security either for persons or property.

The district is the jaghire of the Bo-mhu-mentha, brother-in-law to the King, and pays an annual revenue varying according to circumstances from five to ten viss. It furnished fourteen men for the Myo-woon's force, who each received 50 ticals, and I was informed that to raise this sum the villagers were, in some instances, obliged to pawn the cattle. It extends north, ten miles to the village of Thit-pok-eng; east, six miles to Tsa-ga-goun village to the foot of the hills, where it joins Momeit district; south-west, to Kyouk-ton-gyih, nine miles, where it joins the Mya-doun district; west, the island of Letpanzin, which ends opposite the village of We-gyih on the right bank; and south, ten miles to Pein-la-ha village, where it joins Kembwon-gyoun-bwet, the boundary of Mya-doun.

The inhabitants are principally occupied as fishermen and paddy growers. Teak is found in the hills east, but no bamboo, and the teak is not cut, from the distance and difficulty of carriage. It is here that the fishermen poison the fish with the root of a tree, which they call Ma-ha-ga, found in the western hills, and of so powerful a nature, that breathing the air in its vicinity, or handling it produces excoriations of the nose, face, and hands. It is used in the following manner. A pit is dug in the clayey bank of the river, into which the root is thrown, and allowed to remain for five or six days. It is then taken out and pounded, and thrown into a flat bottomed boat which has been half filled with water for the occasion. The water thus impregnated is

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thrown into the stream a little at a time, and the fish stupefied by it rise to the surface and are easily secured. The same root is used two or three times. This method of catching fish can, of course, only be employed when the nullah is low, and the stream weak, for it is necessary to place stakes and bamboo network across the stream to prevent the escape of the fish, and at the same time to allow that of the water. It is used also for the natural tanks of which there are several in the district. The price of the root is from 10 to 15 ticals per 100 viss.

A party of Maintha Shans had halted on the sandbank just before our arrival, and were sungly ensconced in a leaf hut. They were escorted by an interpreter as is usual with them, and were in search of work as day laborers. They were much surprised at my white face, but infinitely more so at my musical box from which they started back in great fear, and until assured of its harmlessness would not approach within some yards. They either could not or would not give us any information respecting their country further than the general route which I knew before. These provincials are very inferior in appearance and size to the real Chinese, who look down upon them as little better than foreigners.

*4th.*—I rose early, and walked with a guide for some distance through the jungle, but saw nothing that appeared worthy of notice. No teak or bamboos. Returned to my boat and started at 9-30; crossed over to the island of Let-pan-zen, on which is a village of 30 houses of the same name. These people formerly resided at Yenke town, but removed thence to escape the plunderings of their savage neighbours, the Kakhyens. A sandbank commences on the left shore, about half a mile above the village, and narrows the channel to 200 yards, with 5½ fathoms of water. We continued poling and tracking along the edges of the island and sandbanks, until 3-6 P.M., when those on the right bank and middle of the river, end, and others on the left begin, so that we have scarcely touched the main bank on either side during the whole day's journey. On the right bank are the villages of We-gyih, Mye-nulet-pan, and Kouk-kwe-wa. The latter is situated at the mouth of a good sized stream of the same name, finding its way from the western hills, and furnishing an easy mode of transport for their timber and bamboos. On the left bank are also three small villages, Kya-khat-koun, Nga-lu-toun, and Thit-pok-en-wa; the latter at the mouth of a hill stream of the same name. The sandbanks and islands have a few cultivators' huts on them, here and there, but they are not permanent nor extensive. The villagers leave their houses in the fine season, and proceed to the islands where they cultivate tobacco and vegetables, and thus by means of barter obtain what few necessaries of life they require. The bank at the Kouk-kwe-wa is of yellow clay, steep, and eighty feet high, and exactly opposite the mouth of the nullah where the river is free of sandbanks; it is, I think, one thousand yards broad. This noble dimension, however, is soon reduced to a fifth by a bellying sandbank, which commences at the village, and continues for near two miles, having a channel between it and the main right bank, and on this we halted, having come a distance of 10½ miles, the course being much to the east of north.

We have now entered the district of Monhyen, whose Governor behaved so kindly to Captain Hannay last year, but from some accidental cause, I suppose, no preparations had been made for our reception. I arived some time before the Myo-woon, and had nearly finished a rough grass shed, when he came up in great anger, at such an evident want of respect on the part of the village authorities whom he summoned before him. My shed he ordered to be pulled down, and before I could intercede in its behalf, his rogues of followers, who wanted the grass for themselves, had shaken it to pieces, and in a few minutes one not very much better was substitued for it. He felt the neglect of the officials the more, perhaps, from having himself formerly been Governor of the Monhyen district, and brought up from childhood with the present Governor. I endeavoured to appease his wrath with a share of my dinner, and after firing a gun to announce the important arrivals to the Governor of Monhyen, who resides at Kyouk-gyih, he gradually forgot his troubles, and solaced himself by reflecting how differently things were managed in his days.

*5th.*—The morning being too foggy for us to see our way, I employed the early part of it by a walk into the jungle, where I saw a flock of wild geese, beside innumerable footmarks of deer, elk, pea-fowl, &c., on the sand just below our halting place. The fog cleared up, and we started at 9-40, and continued poling along the sandbank till 10-57, when it terminated, having an unnavigable channel between it and the west bank, which runs round as far as Kouk-kwe-wa village, and again joins the main river. From the upper end of this sandbank, or rather island, we crossed over to a similar one on the eastern bank, and continued poling along its edges until 11-40, our course still much to the eastward, when I halted to take an observation for latitude, which I made 24° 21' 40″ north. At 30 minutes past noon we started again, and at 1-10 came to the dry bed of a nullah at the upper end of the sandbank, which in the rains is an island. This nullah is 250 yards broad, and runs a distance of 500 yards north before it meets the main left bank, on which is the village of Zi-bya-goun. Here at the request of the Myo-woon, I halted until he had purchased a small canoe, and we all started at 2-5, and in five minutes came to the village of Wa-byn-Khyoung-wa situated at the mouth of a mountain stream of the same name. The river, now confined between its natural banks, presents a fine straight sheet of water, 3 or 4 miles in length, and varying in breadth from 300 to 600 yards, having a course S. 70 E. The left bank is steep and 30 feet high; soil alluvial and covered with rank grass and reeds; and appears to be an island, but is not so. The right bank is about twelve feet high, with low tree jungle in the rear. At 3-30 the left bank recedes, and the recess is completely filled up with a low sand bank, along which we continued until 3-50, when we crossed over to the village of Kyouk-gyih on the right bank, and halted for the day. The distance performed is 6¾ miles; villages passed, two.

We were received in the kindest manner by the Governor, who resides here in preference to the town of Monhyen, three nights' journey inland west, and across the nearest range of hills. Good houses were built for us, and a nautch given in honor of our arrival. My

friend, however, was some time in unbending himself, and played the great man with his brother Myo-woon by way of retaliation for last night's neglect; at length he gave way to the friendly endeavours of the Monhyen man, and seemed to be as satisfied, as he certainly ought to have been. The Monhyen Governor is a short, spare man of vivacious manners and a double voice, for which he finds constant employment. Having sat about half an hour, we took a stroll together through the village, and afterwards inspected the Myo-woon's house and garden, both of which, the latter in particular, evinces a neatness and care very unusual in a Burman. The house is large and built of bamboos and mat, and although clean, looks exceedingly melancholy from its size and total want of furniture. The village also, consisting of ninety houses, is much neater and cleaner than any we have yet seen or probably shall see; it is, however, but a poor place, and has no trade. After a reasonable sederunt I proposed to return to my house and leave the two big-wigs to a private *tetê-à-tête*, which as being old friends, and brought up together from youth, I thought they would naturally wish to have. This my host positively objected to, proposing that as he had already prepared dinner for us, we should dine together where we were, or if I prefered it, adjourn to my Te. Seeing that I could not now help myself, I had nothing more to do than express how delightful such an arrangement would be to me, although at the thought of Burmese cookery certain stomachic qualms gave internal indication of my having swerved slightly from the truth. It therefore was agreed that we should dine here, and I lost no time in sending for my own dinner. My host ordered dinner to be served immediately, and we sat down each to a couple of large trays, one containing a number of small cups with different Burmese delicacies, including pork, which had been arrested in its diurnal tour through the village, and suffered sudden death on the occasion; the other, containing a large blue and white wash-hand bason full of rice. But my own dinner fortunately arrived just in time to save me from a most uninviting black looking piece of the aforesaid unclean animal, which the Magoung Governor had kindly deprived himself of for my sake, and torn in pieces with his finger which had been a dozen times half down a mouth and throat if possible less inviting than the savoury morsel, which "for Chesterfield's sake" I was within an arc of being compelled to eat, and after dinner we adjourned to our respective Tés to witness a play that was performing for the evening's amusement. In the midst of the gaieties a man from the Myo-woon came to me in great haste to beg a candle, saying that one of the troops was dying, and in a second or two afterwards I heard several voices repeating the Burmese words "Ana-weng, ana-weng." I went over to see if I could render any assistance, and found the patient sitting up in great alarm amongst a host of anxious faces. On enquiry, I found that he had a carbuncle in his back, which for several days had been very painful, but the acute inflammation having gone off he was relieved from pain, and seemed to me to have very little the matter with him. Everybody however said that the disease had "struck inwards," and that the man would certainly die unless it was brought out again. I proposed treating it "secundum artem," and assured them that it was

not dangerous, but to no purpose. The man would not submit to the knife, and some bystanders, learned in the Burmese practice on such occasions, prescribed a dose of earth-oil! I tried in vain to save him from such a dose. A small cupfull of the oil, inspissated and thick as treacle, was immediately brought from some adjacent burning flambeaus, and he twice took out at least a table-spoonful, and swallowed it under the usual encouraging exclamations of "Yauk-kya" (that's a man). I would have preferred the disease to the remedy. In the morning he was as well as ever, having suffered nothing by the dose, and being in *statu quo* as to the carbuncle.

There is a very decent Chinaman residing here, a good carpenter, and a great favorite with the Myo-woon, for whom he works. He had been twice to England, and was at St. Helena during Napolean's exile. I told him of the Myo-woon's opinion of there being no tea in China, and requested him to state what he knew about it. He replied it is of "no use, he will not believe me," and he was correct. During the whole of this afternoon I have been much importuned to halt to-morrow, but have compromised for half a day.

The district of Monhyen is very extensive, and yields rather a large revenue. It is the jaghire of the Queen, and is assessed at 100 viss annually, but seldom yields more than 80 over and above the revenue collected for the local officers, &c. Its principal source of revenue is the Ko-tshay-ko-eng, or 99 tanks, which yield fish in great abundance, and which, when cured, is exported to all parts. A considerable quantity of paddy is also cultivated in the vicinity of these tanks, and the duty collected on the fish alone amounts, in ordinary seasons, to from 40 to 50 viss, and in good seasons to much more It commences south at the village of We-gyih on the bank of Ye-ni-khyoung, and comprises the whole extent of country along the western bank of the Irrawaddy as far as the village of Ha-khan, one stage above Bamo, where it is joined by the Mogoung district, a distance along the bank of the river of about 58 miles. West it extends beyond the Gwe-byouk-Toung of the Burmese, or Ma-koukli hills of the Shans, as far as the Shwe-mye, where it joins the district of the Kyih-woon, a distance of 34 English miles west from Monhyen town, and east it is bounded by the river.

To the westward of these hills (see the sketch) are four principal villages, each under a Thoo-gyih, who has from ten to fifteen smaller villages each under him. The district of Monhyen, like many others already mentioned, seems to have seen better days. The town is surrounded by a wooden stockade, and is situated on the bank of the Nam-yeen. The number of houses is said formerly to have been 2,000, but does not now exceeded 600. This information was given me by one of the district officers, but I believe his estimate of the present number to be too high. The officer in charge of the village of Yuah-she, between Pwe-koung and Ha-khan, has the superintendence of nine or ten smaller villages, which are assessed at eleven viss annually, but for the last two years have paid nothing.

*6th.*—After breakfast I took a guide, and walked into the jungle for some distance. I saw no cultivation in the vicinity of the village. In the jungle were teak, kanyen, and mango-trees. The circumference

of the largest of the former, four feet from the root, was sixteen cubits, and that of the kanyen-tree, nine, with a beautiful straight stem, 80 feet high, before coming to the first branch. The neighbouring hills abound in a species of large black monkey with a white face and short tail, called by the Burmese Lwé-gyo. Monhyen was ordered to furnish fifty men for the Myo-woon's force, but a compromise was made for thirty men and 1,000 baskets of rice. For a list of the villages of this district see Appendix.

At noon, according to agreement, I went to take leave of the Governor, who would not permit me to start to-day. I could not stay. He would take it unkind and unfriendly if I did not. I went without his leave, and just as the boat was pushing off both Myo-woons and the Duffa Gam came down, and entreated so earnestly that without great harshness I could not have gone, so that I was at length obliged to surrender. I gave the Myo-woon a musket before starting, and he would insist upon my accepting of a small low teapoy to use on board my boat. Taking him "all in all," he is the kindest, the least pretending, and best mannered Governor I have ever seen. He is a favourite of the Queen, who, as a special mark of condescension, gave him his present wife from amongst her "maids of honor."

*7th.*—Started this morning at 7-15; determined to make up for lost time. Our course lay along the right bank, and in an hour we reached the village of Man-kwe, where a sandbank begins, and continues until 8-45. At half-past 8 a heavy fog came on, and did not clear up until 10 o'clock, during which time we could not see 100 yards in any direction, and made very little way. The right bank is much obstructed by fallen trees, over which the stream runs with considerable force, rendering the passage difficult for large boats. At 9-10 another sandbank commences at the right bank, along which we continued poling until 9-45, when obstructions obliged us to cross over to another sand bank in the middle of the river. At 10-25 the fog cleared up, and showed stumps of trees sticking up in all directions. The stream is shallow and strong, and the channel, which is here above 1,000 yards broad from the right to the apparent left bank, is divided by two sandbanks. A large island intervenes between us and the real left bank, which is not visible. There is no channel at this season between it and the mainland, and it is open only when the river is full. The lower opening was not seen owing to the fog, and the upper opening is just below the town Shui-gu. At 11 a sandbank begins on the right bank, and extends from Man-kwe to Tsheng-dat, a village opposite Shui-gu.

Shui-gu is rather a large town, situated on the left main bank, which is from 30 to 50 feet high, perpendicular, and formed of alternate layers of gravel and red clay. It is ascended by wooden ladders, of which there are several for the convenience of the townspeople; but not intending to halt here, I did not land, although pressed to do so by some of the Myo-woon's officers, who had preceded me. Houses were built for our reception, but as the day was but half spent I determined to push on. The whole of the left bank is lined with houses at intervals from Shui-gu to Nga-bhat-khyoung, a mountain stream falling into the Irrawaddy at Mo-hoo-dā village, one and a half

miles distant at an angle where the river from South 25 East winds round to South 80 East. Nearly opposite Shui-gu on the right bank is the town of Mo-tsit. The centre of the river is occupied by the celebrated island of Shue-hô-kyun, the upper part of which is literally covered with pagodas. It is a place much venerated by the people, and is seldom passed by travellers without a devotional visit. The force of the current rushing into the bay, formed by the winding of the river, obliged us to cross over to this island, along which we poled until 2-25, where the island ends, leaving a narrow passage for small boats along the right bank. The Myo-woon came up in his fast pulling boat, and invited me to accompany him on a visit to the pagodas, but I declined, knowing very well that it would have been a sacrifice of half a day. At 3-15 we came to the village of Yua-thit, ten houses, on the right bank just at the entrance of the second "Kyouk-dweng," where the stream is narrowed to about 300 yards, and at half past three the stream became reduced to about 200 yards. The right bank, high and steep, covered with tree jungle; the left shelving and covered with dense jungle with a range of hills in the rear, showed that we had fairly entered the second "stone passage." We pulled briskly along the right bank until 5 P. M. with very little stream, when we arrived at Noung-mo village, where I halted intending to put up for the night. Whilst I had gone for a stroll the Myo-woon passed on leaving word for me to follow, sheds having been built for us at no great distance; and at half past five I started again much against my inclination, for it was nearly dark, and the channel is now enclosed between two high black looking rocks that overhang the stream now reduced to about 70 or 80 yards, and appearing as if the least force from behind or a gust of wind would have blown them down upon us. However, on we went, pulled away briskly, until we could see no longer, when a light appeared at the village of Zimboun on the left bank, to which we crossed over. This, however, was not our halting place: none of my boatmen knew the road, and the reflection of the light upon the water made matters worse for us. At last pulling along the left bank we struck forcibly upon a rock, by which we were nearly capsized. We got off again with some difficulty, and to avoid a similar occurrence placed a man at the prow with a long bamboo projecting five or six feet into the water, something in the fashion of a dolphin striker, and kept on at a snail's pace until half past six when we halted for the night, delighted to have escaped with no more serious injury that occasioned to one's digestion by a little alarm. The rest of the boats came up one, by one and some did not arrive till near midnight. The distance travelled is 12 miles, and the number of villages passed, fifteen. During the day we met a timber raft from Tsen-khan-khyoung, four merchants from Bamo with salt and salt fish, and a return cotton boat from the same place.

*8th.*—The morning broke clear and beautiful, and showed us the kind of place we have got into From our halting place to Zimboun village is not more than four hundred yards, although owing to the darkness of the night we were half an hour in performing it. There is no spot except that on which we landed where a level foot of ground could be found; the right bank is a nearly perpendicular

jungle-covered hill, three hundred feet high, with a pagoda on it called Let-tshoung-gan-phurah. The hill itself is called We-la-mount after a king, who with his consort hid himself in these hills when driven from his capital (old Tsambaynago on the bank of the Taping Nullah, a little above Bamo) by his younger brother.

Started at 7 A M, and at 8-45 made our exit into comparatively open country. The course of the stream through these hills is exceedingly tortuous, and confined between grey limestone rocks from 150 to 350 feet high. The stream is 15 fathoms deep, varying in breadth from 70 to 150 yards. The line of hills through which it cuts its way, forming the Kyouk-dweng, runs north and south, and the tortuosity of the stream is so great that not more than three to four hundred yards of it are visible at one time, each reach having the appearance of a *cul-de-sac*. At 9-20 we crossed from the left to the right bank at the village of Pwe-koung, and halted for a few minutes. This is a Shan village of nine houses under Monen-hy, to which it pays five ticals per annum per house; "but," added my informant, "we sometimes by pleading proverty get off for less." There were plenty of fine buffaloes here, and the children wore necklaces of solid pieces of silver from 1 to 5 or 6 ticals weight each, indicating that they are not pressed to the utmost. I gave them a hint of the approach of the Myo-woon, and producing my musical box, had all the villagers around me in a moment. They were more than ordinarily dirty, both in person and in clothes, and one enormously fat young woman had scarcely any other covering than dirt upon her. A sculptor would not have complained of a superabundance of drapery. On the opposite bank is the village of Toukte, five or six houses, forming the northern boundary of the Shui-gu district, where it is joined by that of Koung-toun Having taken the bearings, I sent on the boat and walked through the jungle from Pwe-koung to the village of Nhan-kok, exactly opposite to Tsen-khan, and distant hence about three quarters of a mile. During my walk I saw teak and bamboos; but except in the rear of the village, there was no cultivation nor any ground suited for it. At a turn in the path I came suddenly upon a party of 20 or 25 Shans who were so busily employed in cooking their breakfast, that they did not preceive me until I was in the midst of them They were exceedingly astonished, I believe frightened, never before having seen a white face. I learnt from their interpreter that they were from Maintha on their way to the island of Shue-hô as brick-makers and day-labourers. Their fears soon gave way to curiosity; my greyhound, percussion gun, musical box, pocket compass, and watch, were wonders of which they had never before dreamed. I got but little information from them regarding their country, and promising to call and see them at Shue-hô-kyun on my return, we parted They were dressed in blue nankeen, like those already mentioned at Ka-tha and Yenke. At half past 10 I reached the village of Nhan-kok, five houses, also under Monhyen, and crossed over to Tsen-khan, where the Myo-woon had already arrived.

Tsen-khan is a village of about 150 houses, prettily situated on the left bank of the Irrawaddy at the mouth of the Tsen-khan-khyoung. The bank is high and steep, and is ascended by two or three flights of

wooden steps. It is one of the busiest places I have seen since leaving Ava, and derives its importance from its situation. The bank was unapproachable from the great number of timber rafts, and many of the timbers were three feet in diameter. It is in the district of Koung-toun. Not many of the houses are of teak, but there are several excellent monasteries of that material. Notwithstanding its size and importance, and constant influx of traders, it is fenced round like the smaller villages, as a protection against the neighbouring hill tribes, the Kakhyens, who occasionally make sudden descents and carry off cattle and women and children. They seem to be a cowardly race, always select the night for their depredations, and are said seldom to return empty-handed. I have seen several of them; they are a drunken, dirty, dissolute set; carry knives, and are much dreaded. Their principal haunts are the hills under Momeit, three nights' journey east from this. They carry on a small trading intercourse with most of the villages on this part of the Irrawaddy, bringing rice and cotton, and sometimes timber, and taking away in exchange spirits, tobacco, salt, gnapie, &c. Bullocks are sometimes employed in carriage, but more frequently men and women, and the Tsanbwas or chiefs bear their burdens equally with the rest. I happened to stroll into a Chinese arrack shop, of which there are several here, and saw about half-a-dozen of these people apparently intoxicated, although it was not yet noon.

The Tsen-khan Nullah, which enters the Irrawaddy at this place, has its rise in the eastern hills, in which there is both teak and tea. It is but a small stream, and its mouth is obstructed by a sandbank across it, rendering the passage so shallow at this season that boats of any size cannot pass it, and timbers are brought over it a few at a time. It is however a most important stream, and affords the means of conveyance for a great part of the finest timber that is brought to the Ava market. There are several villages along its banks, and the hills from which it derives its origin are inhabited by a tribe of Kakhyens called Tsamparan, under Tsanbwas. There were at the ghaut at least 2,000 timbers, mostly of very large girth, which had been floated down the stream. Bamboos are also plentiful in the mountains.

Having taken an altitude of the sun, I embarked, and we continued our journey along the left bank for some distance; in half an hour came to the village of Pak-heng, twelve houses, on the right bank. Exactly opposite to it is the village of Mo-gyih, four houses. At one P.M. reached the village of Nyoung-beng-tha, twenty houses, on the left, and Thā-yā-youn, four houses, on the right. Here a low rocky ledge, stretching out from the left bank, over which the water runs with considerable force, obliged us to cross over to a sandbank on the opposite shore, along which we continued until 3-25, when we re-crossed to the left side, and at 4-45 halted for the night at the town of Koung-toun, having come nine miles.

Koung-toun is dignified with the appellation of town, although much inferior to Tsen-khan both in importance and size. It is celebrated in Burmese history as the scene of the Burmese conquest over a large Chinese army, and consists of 100 houses, many of them mere sheds, not more than two or three of timber, and mostly in very bad order.

The whole is surrounded by a double bamboo stockade as a protection against the Kakhyens, beside the remains of the trench dug on the occasion of the Chinese invasion. At the upper end of the town on the Nampaday-khyoung is a very old pagoda surrounded by a brick wall, which was built around it to serve as a fort on the same occasion.

The Koung-toun district is the jaghire of Moung Enga, a prince of the blood (son of a former governor of Martaban), who resides near the little river at Ava. It begins at the village of Tauk-te below Tsen-khan, where it joins the Shui-gu district, and ends at Tsa-ha-di-khyoung, a distance of 7½ miles, where it is met by the Bamo district; south it joins the district of Momeit at Tsimo, one day's journey; and south-east at Nam-ma-Pwe-khyoung, two days' journey.

Beside the village along the left bank of the river, and those on the bank of Tsen-khan-khyoung, there are not more than eight or nine (see Appendix); but owing to the excellence and abundance of the timber which passes through and is obtained in it, it yields so large a revenue as 16 viss annually, independent of assessments on the public account. I am informed that the average rate of taxation is from four to five tickals per house. The products of the district are paddy and timber. Formerly bamboos were abundant, but within the last three years they have been exhausted. The paddy grounds lie some distance from the town; but from the vicinity of the Kakhyens, who live in the adjacent hills, one day's journey, and commit frequent depredations, the cultivators dare not remain in the fields at night, and are obliged daily to return to the town with their cattle, &c. Indeed, so daring are they that a month ago they made a descent on the town itself and carried off four people. They are said to be an exceedingly dirty race, and wear their hair a foot long, live in long barrack-like houses, having a Tsambwa or chief over them. My informant, who however might be a little prejudiced, said "They are so dirty, you might write the alphabet on their bodies: they use neither candles nor lights of any kind, go to bed at dusk of evening like brutes, and follow their young women in droves like dogs." Notwithstanding all their bad qualities, a small traffic is carried on between them and the people of Koung-toun in silver, rice, and cotton, taking in return spirits, gnapie, fish, and earth-oil, the latter for kamouks or broad-rimmed reed or bamboo hat.

Koung-toun was assessed on the present occasion at 20 men; each man received but 20 tickals of silver for his services. The supposition that Chinese are prohibited from residing here is erroneous. A large party of Chinese Shans were employed in cutting timber for a monastery to be built at Bamo, and beside these there are several resident Chinamen; and I could discover no regulation to the contrary.

I took a guide and walked for a couple of miles on the road towards the hills. All was jungle. A few hundred yards from the outer stockade—if a slight bamboo fence may deserve that name, my guide rather exultingly pointed to a mound of earth called Ayo-bon (heap of bones), and explained that it was formed of the bones of the Chinese who were killed in the battle above referred to. During my walk I saw the jack and mango, but no plantain or other fruit-trees.

*9th.*—We left Koung-toun at 9-15, and crossed over to a sand-bank on the right shore, along the edge of which we continued until

10-25, when we came opposite to the village of Mo-u, eight houses, on the left bank; at 11, the village of Shanen, thirty houses; and at 12-5, the village of Let-pan-gya, seventy houses; at 2-55, the village of Let-pan-gya (not seen), and at 6-30 halted on a sandbank in the middle of the river opposite to the town of Bamo; distance performed, nine milês. The whole course this day has been along the edge of or between sandbanks; no part of the river is clear. At Bamo it is divided into three channels: the western and centre channels not visible, that on the east or left bank about 200 yards wide. The Myo-woon came at the left channel, and arrived an hour and a half before me

Bamo is situated on the left bank of the Irrawaddy, which is here from 20 to 30 feet high. At intervals on the bank below the town there are three villages having together thirty-five houses.* The town stretches along the bank for about a mile or a mile and a quarter, having the main ghaut in the centre, and including the suburbs consists of 598 poor houses; of these 105 are low godown looking, unburnt brick buildings, occupied by resident Chinese, and forming the principal street; the rest are of bamboo and mats. In the centre of the town there is a large swamp similar to that at Prome, and impassable except by bridges. With the exception of the river-face, the whole is surrounded by a wooden stockade kept in tolerable good repair as a protection against the Kakhyengs who reside in the neighbouring hills, and are dreaded here, equally as at the smaller towns. There is also a deep and wide trench along the centre, third of the rear of the town outside the stockade.

* The greater part of this information was obtained on my return to Bamo, where owing to the disturbed state of the country, Doctor Griffith and myself halted eight days

The first thing that strikes the travellers on land is the disproportion of the Chinese and Chinese Shans to the Burmese and Burmese Shans; this however may be accounted for by the landing-place being at the entrance of China Street, and the impression afterwards in some measure wears off.

China Street generally presents a busy scene, and the blue Chinese Shan dress preponderates in it at the ratio about 3 to 1 over the Burmese Putsho. It is the only thickly populous part of the town, and it is entered by a turn to the left immediately on ascending the ghaut; to the right is a brick bridge built along the edge of the swamp above noticed, with a row of bamboo shops on each side of it raised high upon posts, so as to bring the floor on a level with the road over the bridge, which is narrow and fit only for foot passengers. I walked over the chief parts of the town several times, and the impression left on my mind was that of disappointment. I had expected a much more populous place, and one possessing more of the apparent benefits of the trade that is carried on through it.

In the China Street and Bazar, I observed the usual China importations— sugar, tea, coffee-pots, felt caps, ornamented and plain jackets, flint and steel, pouches, raw silk, fur jacket, hams, honey, matches, needles, &c., &c; also in several shops, Shan as well as Chinese, some few English goods. English cotton handkerchiefs were selling at Rs. 2 per pair; white Goung-boung the same.

The following are the imports and exports :—

IMPORTS.

| | |
|---|---|
| Sugar, soft. | Kamouks. |
| Sugarcandy. | Tinder boxes |
| Tea | Raw silk. |
| Copper pots. | Satin. |
| Cups, fine. | Fur jackets. |
| „ coarse. | Ham. |
| Jackets. | Honey. |
| Satin, figured. | Matches. |
| Gowns. | Cups of various kinds. |
| Silk, ditto. | Iron cooking-pots. |
| Needles. | Carpets. |
| Silver. | Tea-pots. |
| Gold. | Vermicelli. |
| Gold-leaf. | Paper, plain and colored. |
| Quicksilver. | |

EXPORTS.

| | |
|---|---|
| Cotton. | Salt |
| Serpentine stone. | Salt-fish. |
| Amber. | Betel-nut. |
| Elephant teeth. | |

The estimated amount of houses employed in the trade is 3,000. These loaded with cotton carry each 50 viss, and pays a duty at Bamo of one rupee, and some fees in the shape of presents on arriving at the chokey at Taping.

Cotton carried in boats to Taping and unloaded there, pays 15 ticals per peingan (two flat-bottomed boats lashed together). The return boats carry the above imports to Ava. Each loaded boat pays 150 ticals' weight of raw silk, or 30 tickals of silver, and two Chinese carpets, beside fees in silver to officers. amounting to 10 or 15 ticals.

On arriving at Tsambaynayo, a further duty on each boat of from 15 to 50 tickals, depending upon size and cargo, and lastly an *ad valorem* duty of 10 per cent., is levied at Kyen-do-yen Chokey above Amarapoora.

Having inspected the meat and fish bazaars, which are kept in China Street, I returned to my boat to breakfast. Here I found an officer from the Myo-woon with an invitation to visit him, which I accepted, and after breakfast paid my visit. The Governor, whose name is Moung-Shiron, is a short, stout man with a strong squint, and disagreeably loud voice. My reception was kind and polite; we sat on chairs. His house is an old, mean-looking place, situated about the centre and upper part of the town, and built of bamboo and mat raised on teak-wood posts. He had been once to China as ambassador, and has held his present Governorship for nine years. He pressed me to halt here a day or two, but I excused myself, and after sitting about an hour took my leave.

The district of Bamo commences at Tsa-ba-di-khoung, where the Koung-toun district ends, and continues along the left bank of the river as far as Main-na, a Shan village, one day's journey above Kakkijo-Wammo. West it is bounded by the Irrawaddy River, and east by the Shan and Kakhyen Hills. It is the jaghire of the Assamese Princess, and yields an annual revenue of 200 viss, 100 of which the Princess is said to receive, and the remaining 100 is expended on the local Government and the general public account; forwarding embassies and messengers, troops, &c., &c.

This sum I am told is derived from the district, and is independent of the revenue from the Chinese, said to amount to 150 viss, and which the Myo-woon, who is very rich, and expends large sums upon religious buildings, is said to appropriate to his own purposes, and in occasional presents to the palace and influential officers of Government to preserve himself in favor. He is said to "eat" more than the Myo-tsa (eater of the town).

At the upper part of the town, within the stockade, there is a small cluster of houses inhabited by Shans from Maintha, about forty in number, employed as blacksmiths, principally in the manufacture of knives. They are a debauched looking race, and the beautiful whiteness of the rice which they were eating formed a strong contrast to their black unwashed hands and faces; they eat with chop-sticks, and, like the Chinese, live on the fat of the land. Enquiring the price of a knife, an exorbitant one was asked, and when I objected to it as being much higher than they would ask a Burman, they replied, "True; we have two prices, one for the rich and another for the poor"

Maintha is a Shan town under China, four days' journey, a little to the north of east, in which five ranges of hills, inhabited by Kakhyens, are crossed.

They are called—

| | |
|---|---|
| 1. Hotong. | 3. Kala-tsa. |
| 2. Koon-kao. | 4. Nam-say. |

5. Nam-bok.

There is a chokey between Koom-kao and Kala-tsa, where the Burmese territory ends Some of the ranges of hills are low, and all are inhabited by Kakhyens, to whom the Maintha Shans make small presents, *i.e*, pay a kind of black-mail for safe passage through them, and for which they obtain a guide. The Kakhyens are said to be very numerous, and no party considers itself safe without an escort, notwithstanding that they sometimes amount to 50 or 60 men. There is both teak and tea in these hills.

The district of Maintha is under a Chinese Tsanbwa, and is one of eight districts under the general government of the Tsontoo of Momyen, and contains about twenty villages. It is situated between two ranges of hills.

*North*, it is bounded by Mon-nao.
*South*, ditto Monwun.
*East*, ditto Ho-tha.
*West*, by the Kakhyen mountains, called Nam-bok.

The town of Maintha is said to be a walled town of above 500 houses, built of bricks, with only a ground-floor. The district is said to be but scantily supplied with water, and but little rice is cultivated in consequence.

Mo-myen is a very large Chinese town, and the seat of a Governor called by the Chinese Shans Tson-too, who rules over eight districts—

| | |
|---|---|
| Main-na, or Mo-la. | Mo-mao. |
| Tsan-ta. | Mo-di, or Main-té. |
| Main-tha, or Lassa. | Ho-tha |
| Mo-wun. | Tae pang. |

It is five days' journey east from Main tha to Mo-myen. The following are the stages :—

| | |
|---|---|
| Shammo-long. | Main-ti, or Mo-di. |
| Sha-ba. | Mo-myen. |
| Main-son. | |

The route is through Ho-tha.

Besides these Shans, occasional parties of Kakhyens and Shan traders may be seen in different parts of the town. I saw a party from Mo-wun, four days' journey east from Bamo ; they were loading with salt, and had brought cotton and rice in exchange. The salt is brought principally by Burmese traders from below, and sells here for 15 tickals per 100 viss—good, white, and tolerably fine. Bullocks are used for the carriage, each carrying two panniers, and in each pannier 25 viss.

I am informed that the total number of Chinese and Chinese Shans who come annually to Burmah for green-stone, amber, cotton, &c., amounts to 10,000 ; and probably including Shan laborers and others, it is not much overestimated.

There is said to be a brick godown at the old town of Bamo, built many years ago, no one knows by whom ; probably it may be the remains of the old English factory, said to have been established here in the beginning of the seventeeth century. It is but one day's journey north-east hence.

The writer from whom I had hoped to obtain some official records regarding the district was suddenly summoned on the business of the Myo-woon's assessment, and as I could not see him again, and had no prospect of obtaining information from any one else—for all the Chinese are particularly shy and reserved—I determined to continue my journey ; and having first taken an observation of the sun's altitude at noon, at the China cotton mart at the upper part of the town, by which I made the latitude 24° 16 54″, I started, and left the Myo-woon to follow at his leisure.

The immediate inhabitants of the town are not taxed in money, but in the labor, building pagodas, brick-making, &c., all which they perform gratis. The Princess, besides her 100 viss (Rs. 12,000) receives annually 1,000 baskets of paddy, and as much bamboo and timber as she may have occasion for.

Leaving Bamo at half past 1 P.M., we continued along the left bank under the town, which is lined by merchant boats, until 2-40, when

we came to the village of Pabé-koun, twelve houses. The sandbanks on the right shore continue. At 3-5 we reached the village of Tha-di-koun, also of about twelve houses, on the left bank, and a village of about the same size on the sandbank, named Koun-kha. At 3-20 Mezali-koun village on the left bank, and at 3-35 the mouth of the Taping-khyoung running from the hills North 55 East into the Irrawaddy. The mouth is about 150 yards broad, but is obstructed by a sandbank, which stretches out for a considerable distance into the Irrawaddy, and obliged us to cross over to the sandbank.

Behind Mezali-koun village are the remains of an old town named Ts-am-bay-nago Myo, built by a prince named We-la-meng, who was afterwards attacked and defeated by a younger brother, and took refuge in the hills in the Kyouk-dweng already mentioned.

We continued along the eastern side of the island until 4-30, when we crossed over to an island to the east called Kyun-gyih, or great island, along which we continued, and at 5-40 reached the village of Main-kha, thirty houses. The island on the opposite side still continues, and the village of Pienneh-goun on the right main bank is visible across it. At 5-50 the island on the right ends, and we crossed over to the village of Papouk on the main right bank, where we arrived at 6 P. M. The channel on the right side forming the island is now dry.

The distance performed is but four miles, and the number of villages passed seven. At this village the Mogoung district begins, and the Monhyen district ends; that is, along the bank of the river, for inland the two are so intermingled that it is almost impossible to draw any line of demarcation between them. Pa-pouk consists of ten poor mat huts, surrounded by a bamboo stockade. Sheds were built here for us on the beach, but the Myo-woon remained at Bamo. There seems to be no regular taxation here; but two or three tickals per house twice or thrice a year, is said to be about the average. Near the village I saw some wild indigo; it is a hardy undershrub, and grows to the height of from 2½ to 4 feet, propagated by cuttings, and affords a good dye. The villagers cultivate small quantities of it for their own use. Last year the Kakhyens from the neighbouring hills called Ma koung-toung, distant one day's journey north-west, made a descent upon this village and destroyed the cultivation.

*January 11th.*—The rain came down in torrents all night, and wetted most of my baggage, notwithstanding my house and my boat were tolerably well covered. No appearance of the Myo-woon We started at 9-20 and kept along the right bank till 9-35, when we came to the village of Ha-khan, thirty houses. The island on the left bank here ends and exposes the village of Nghet-pyan-dô, twenty houses, on the mainland. There is a nullah between Tsinkin village and this, called Molékhyoung, after an old town on its left bank, which is said to yield gold in piece sweighing from quarter to two tickals each, beside the ordinary gold dust. The town of Molé is now under Bamo, but was formerly the seat of a Myo-woon, and capital of a district. The nullah at its mouth and first reach up is from 60 to 70 yards wide, and runs north and south. At its junction with the Irrawaddy, which I saw on my return, there is a small conspicuous pagoda hill called Kya-toung. It

rises between two hills named Tsa-dang-toung and La-doung north-east, twelve nights' distance by water, and six by land. These hills are situated between the Chinese towns of Mo-wun and Main-mo, and are inhabited by Kakhyens of the same names. At 10-10 in crossing to the left bank we ran against the stump of a large tree under water in middle of the stream, which nearly upset the boat. The channel is about 400 yards broad with one fathom of water in the centre, and four fathoms close to the right bank. At ¼ past 11 we reached the village of Tha-pan-beng, thirty houses, on the left bank, and as the Myo-woon had not come up, I landed here for half an hour. This is a Shan village, and furnished seven men for the present mission. It pays no regular tax, but is called upon occasionally for two or three tickals per house Here was a herd of 20 buffaloes used in the cultivation of paddy. Exactly opposite Tha-pan-beng on the right bank is the site of a village called Mya-zé-di, which in August last year was attacked by Kakhyens and entirely destroyed. The Thoo-gyih was killed, and 11 villagers carried off into captivity; five have since escaped, and a negotiation for the release of the remainder at 50 tickals per man is at this moment going on. The local Government never interfere, and no attempt is ever made to suppress depredations, which, beside loss of property, are almost invariably attended by loss of liberty or life. After this attack the Bamo Governor lent the neighbouring villages ten muskets each, to defend themselves against future attacks, but he has since taken them again to supply the present levy.

The country is much more confined than it was, and at ½ past 12 we entered the third Kyouk-dweng. There is now very little stream and the channel is reduced to 150 yards. At 12-57 in the rear of the village of Poung-dô on the right bank, I observed two Kakhyen huts perched on the summit of the hills, with here and there a clearing for cultivation. At 1-30 we reached the village of Eng-tong, twelve houses, on the left bank; 3-20, a Phwon village called Tha-hyé-beng, twenty houses; and at 4-45 halted for the night on the right bank opposite to the village of Thamoin, twenty-four houses, also of Phwons The whole course from the entrance of the Kyouk-dweng to this has presented steep rocky banks on both sides, and the spot where we are halted is the only level spot available. The breadth of the stream varies from 50 to 150 yards, and the depth from 11 to 25 fathoms, and no bottom. The Kyouk-dweng on both sides is lined by woody hills rising close from the water's edge, and varying in height from 2 to 7 or 800 feet, the average being 500 feet. They are not inhabited, neither are they cleared for cultivation, except in the vicinity of the different villages noted, and which the villagers cultivate for their own use, there being no level ground fit for the purpose. Our distance to-day is 8½ miles, and the number of villages passed, seven.

12*th*.—Left our halting place this morning at 7-55, and at 8-12 came to a rock called Knay-gwe-Kyun on the right bank, having a handsome pagoda on it of the same name, and narrowing the channel to about 50 yards. At 8-25 also on the right bank there are two detached rocks called the "Elephant and Cow," from a supposed resemblance to these animals, but I could not see it. From our starting place to a little above these rocks the river is lined on both sides with

low detached irregular rocks 20 or 30 feet high, and about 10 or 15 yards from the shore. There are also sunken rocks near the centre against which we struck two or three times, but going slowly against the stream fortunately received no damage. At 9-50 we came to the village Kon-ma, twelve houses, on the right shore; and about half a mile above this on the left shore, a cluster of fifteen houses, also of the same name. At 10-45 the village of Thoun-Bo, thirteen houses. Here the rocks forming the banks are of grey limestone, from which the inhabitants of the village make chunam. At 11-54, the village of Nantsouk, ten houses; and at 12-10 Nanu, twenty-one houses. Here again there is a chain of low irregular rocks on each side which narrows the channel to 80 yards, and at 25 fathoms I could find no bottom. At 2 25 Loung-poo village, eight or ten houses; and at 3-30 we arrived at the village of Let-ma, and halted for the night. Distance performed, 9½ miles; number of villages, seven.

We halted thus early in order to have daylight for passing a bad place some distance above this, and which, were we to go on, we should not reach till dark. The course to-day has been tortuous, and the stream narrowed in several places by projecting rocks to 40 or 50 yards; both sides of the river are lined by hills from 3 to 8 or 900 feet high, uninhabited, and of course uncultivated except such places as are used by the villages noted above. Our early halt gave me an opportunity of collecting the following information regarding the inhabitants of this village as well as of those of the whole of the upper part of this Kyouk-dweng, who are of the Phwon race.

Let-ma is a Phwon village of fifteen mat and bamboo houses, and paid 35 tickals on account of the present mission to the Bamo Governor, in whose district it is. There is a monastery here said to have cost 250 tickals, a sum nearly equal to the value of the whole villages. The people are poor, and cultivate paddy, cotton and sessamum enough only for their own consumption, and to cover their taxes, which amount to seven or eight tickals per house (my informant said ten). The whole is hill cultivation, and the process as follows: After the jungle is burned, and the soil a little softened by rains, small holes are dug, and a few grains of paddy, &c., dropped in. This in good seasons is said to yield thirty-fold. Cotton, sessamum, and pulse are sown with it The ground never being manured, is not fit for use a second year, and when the sowing time again comes round, a fresh clearing is made. Hence many hills at a distance appear as if under cultivation, but in reality are not so.' The clearing is made by fire, and consequently happen that more is cleared than is brought under cultivation.

Across the western hills there is a race of Kakhyens, called Nan-ya, who occasionally trade to these Phwon villages, bringing rice, cotton, and fruits in exchange for salt and salt-fish, gnapie, tobacco, &c, brought from Bamo and other places down the river. The Phwons in the Kyouk-dweng are not molested by the Kakhyens, and their villages consequently are not stockaded; but the Shans at either end enjoy no such exemption

The Phwon distinctions are into Great Phwon, Little Phwon, and Mankhem Phwon.

| The villages of the *Great Phwon* are:— | | Houses. |
|---|---|---|
| 1. Tha-byé-heng | ... | 20 |
| 2. Thoun-ho | ... | 13 |
| 3. Thamien | ... | 24 |
| 4. Nan-tsouk | ... | 10 |
| 5. Nan-ti | ... | 21 |
| *Little Phwon.* | | |
| 1. Man-gnown. | | |
| 2. Tsimbo | ... | 25 |
| 3. Loung-poo | .. | 9 |
| 4. Nhan-khat | .. | 15 |
| 5. Thookha | ... | 15 |
| 6. Let-ma | ... | 15 |
| *Mankhen Phwon.* | | |
| 1. Man-khen. | | |
| 2. Moon-noung. | | |
| 3. Pen-loun. | | |
| 4. Man-che. | | |

The above were the original Phwon distinctions in the time of their own Tsanbwas, but they are now much mixed up together, and not distinguishable from Shans, whose language they all speak. A different dialect of the same language is spoken by each tribe, but the customs and manners of the whole were always, as now, the same. Nhan-khat, a town west of Tsimboo, was the seat of Government in the time of their Tsanbwas. They have no written language of their own, and what is known amongst them of reading and writing is Shan or Burmese; but not one in one hundred can either read or write. The religion is that of Bhood.

*13th.*—Started this morning at 8 o'clock, and at 9 reached the village of Man-khat, fifteen houses, on the right bank, a little below which the river is narrowed to 40 yards. Both banks the same as yesterday. At 9·35 came to the village of Poung-kyih, and at 10-30 the village of Nam-ben, thirty houses, on the left shore. From Poung-kyih village to opposite the above, the right shore has a line of sunken rocks, twenty yards from the main bank, against which we struck twice or thrice. At 12-45 came to a rock projecting out from the right bank into the stream, past which the water rushed with great violence. There are also at this place some sunken rocks exactly in the centre of the channel; the passage of the left bank is therefore less difficult than the right, and most of the boats passed up on that side. The stream, however, is very strong, and the bank steep. After above an hour's hard labour we managed with extra assistance to push our boat over it, and continued along the right bank for about half a mile, when we got out of the Kyouk-dweng. Situated on the gentle slope of a hill on the right bank, there is a Phwon village of twenty-five houses called Thookha, which we reached at 2-25, and at 3-30 halted at the village of Tsimbo; distance about seven miles; number of villages, six.

At Thoo kha, I saw some Chinese traders collecting rice and fowls for the Bamo market. I bought some of the latter at the rate of six per tickal. Paddy was fifteen tickals per 100 baskets, 10 per cent.

money. There seemed to be more than the ordinary share of cultivation carried on by these villagers, and their village seemed neater than usual, and had some excellent tobacco growing along the sandy edge of the bank

Tsimbo is a village of twenty-five houses of the ordinary kind, situated on a point of the right bank, perhaps sixty feet above the present level of the river. The only thing remarkable in it was a rather large herd of cattle, part of which however belonged to a party of Shan traders It is in the Mogoung district, and pays a revenue of from two or three to ten or twelve tickals per house according to the number of inmates. At this season there is a very broad sandbank commencing at Thookha, and extending to beyond Tsimbo, and we halted on this sandbank in houses erected for the occasion. The river runs along the foot of a range of hills on the left or eastern side.

The western range is in the rear of the village, distant about four miles, and is inhabited by the Kakhyens who are described as very dangerous neighbours. Two or three small Shan villages at the foot of these hills manage to preserve their safety by paying a kind of blackmail to the Kakhyen chiefs, but the rest live in a constant state of alarm and uncertainty.

14*th*.—Halted here to-day to allow of preparations for to-morrow's march, it having been determined that to save time we proceed by land to Mogoung, and send up the heavy baggage by water.

15*th*.—Started this morning at 9-50, and walked at a moderate pace alternately through grassy plain and open tree-jungle; our course N. 25 W. until 12-30, when we came to a foot-path leading to the small Shan village named Lwot-kyo, about half mile distant east. Continuing still in the same course through the same kind of country and three or four small patches of paddy-fields belonging to the above village, we reached a small nameless nullah at 3 P. M., running from west to east, and halted for the day, having performed a distance of about ten miles.

During the march I have seen a few teak trees and bamboos, but they are neither good nor plentiful. Almost all the lowland is either entirely inundated or a complete swamp in the rainy season, and is capable of being brought under cultivation The system adopted by these people is that of broadcast, and is said to yield from thirty to forty-fold. I saw no cultivation except in the vicinity of the village abovementioned, and there is not the slightest appearance of inhabitants, although the hills in the west are not more than from three to five miles distant; and if there were any, I shall certainly see them.

16*th*.—Started this morning at 6-45; course winding road through a jungle until 7-40, when we halted to breakfast at a small stream running west to east. Course north; distance 2½ miles Here was some fine teak. 8-20, started; course north until 10-20; distance four miles; road alternate open jungle and plain; no cultivation; no inhabitants. Here we come to a road running nearly east to the village of To-hana, thirty houses, on the bank of the river, distant between two and three miles, and under Monhyen; also a road running to a Kakhyen village on the western hills; villages not visible. We halted here until

10-45, and then kept our way over alternate plains and patches of jungle until 12-10, which brought us to a large tree marking the boundary between the Monhyen and Mogoung districts. Course north; distance 3½ miles Continuing our route till 1-30, we came to the village of Akouk-toung, on the right bank of the Mogoung River. Course N. 20 E.; distance three miles; and halted for the day. Total distance 13 miles. Country as before; last year there was a village here, but it has been destroyed by the Kakhyens, and scarcely a vestige now remains to show that it was once inhabited. At that time it was a chokey station, but chokey and village have both decamped. In the vicinity I saw some ground that had been cleared by fire for cultivation; of course now useless. This kind of cultivation is called myé-pak, and is said to yield the first year, if favorable, one-hundred-fold, but much less every subsequent year.

17*th*.—Morning foggy; started at 8-15; winding road through jungle until 9, when we came out upon a reach of the Mogoung River, and halted to breakfast. Course N. 25 W.; distant 1½ miles, through thick forest—some inferior teak and bamboos. Started at 10-5, and continued till 12-45, when we halted until 1-25; road as before; course N. 45 W.; distance six miles. Saw many elephant tracks. Whilst resting here a complaint was preferred to the Myo-woon by a Shan Thoo-gyih whom we met on the road against some neighbouring Kakhyens who had demanded tribute of him, and which demand he being totally helpless, had been compelled to comply with. The Myo-woon directed that no further tribute should be paid, and stated that he should take measures to restrain the frequent outrages of these people. Continuing our way until 2-50; course N. 10 W.; distance three miles; road through the jungle as before. Started again at 3 P. M., and walked at a brisk rate over and along the brow of a low woody hill until 4-45, when we halted for the night at Kyouk-gyih Tsa-khon, on the right bank of the Mogoung River. Course north, distance four miles; total distance 14½ miles.

The Myo-woon did not reach the ground until 6 P. M., and when he arrived all was confusion; there was not an inch of clear ground for him to halt on, and his troops were obliged to clear places for themselves in the jungle as I had before done. Many of the soldiers in passing openly expressed their pleasure at my long marches, and begged of me to continue them that they might the sooner return to their homes, &c.

18*th*.—Started this morning at 6-55; our course over and between two low hills until 9-40, when we halted to breakfast at a small hill stream running from west to east to the Mogoung Kyoung. Course north; distance five miles; road a mere foot-path, uneven, winding through jungle. Plenty of bamboo, but no teak. Started again at 11, and continued through jungle another half hour; then across a very extensive plain cultivated by the Mogoung people, and at 1-30 rested at the foot of a low hill. Course north; distance 5½ miles; road winding. This plain is extensively cultivated; and judging from the stubble, the crop seems to have been very heavy. Started again at 2 P. M.; course over a low hill, descending the northern side of which the town Mogoung is visible. Continuing our march at 3-30, we halted at

Mogoung; course North 20 West; distance four miles; total distance 14½ miles.

The distance from Tsimbo to Mogoung is upwards of 50 miles, during the whole of which not a single village was seen, and only three heard of. I had certainly expected to have found the country more populous, and if not actually to have passed through many villages, at least to have seen some evidences of their existence in foot-paths, and cultivated hills, &c., but I have seen nothing of the kind; and as it is contrary to all experience to find denseness of population amongst savage hill-tribes who are constantly at war with each other, and in most instances very badly fed, I suspect their numbers in the present instance to have been very much over estimated.

19*th*.—The town of Mogoung is situated on the right bank of the Mogoung River, at its junction with the Nam-yen Nullah. It is the seat of Government of a very extensive district, the jaghire of the Men-that-gyih, and is, next to Rangoon, and perhaps Bamo, the richest jaghire in the Burmese dominions. It extends south as far as the village of Ha-khan, where it joins the Monhyen district, and comprehends the whole extent of the Irrawaddy River on the right bank to the extremity of the empire. It is, in fact, the last Woonship in the Burmese dominion, and extends north-west to the frontier of Assam, including the amber and Serpentine stone mines.

Although the district commences on the river at Ha-khan, the inland boundary is much higher up, and is marked by a large solitary tree, which we came to at noon on the 16th on our overland march. The south and western boundary line between this and the Monhyen district is very ill-defined, and in some instances villages under one district are found in the heart of the other, which irregularity is accounted for by the custom of the ancient Shan Tsanbwas of Mogoung and Monhyen presenting spots of ground and villages to each other as tokens of friendship, and to their descendants on occasion of connection by marriage, &c.

The present town of Mogoung consists of 284 poor mat and bamboo houses, including 32 occupied by the Chinese, and 36 by Assamese. The above amount is from official returns, and is, I think, as nearly correct as possible. Formerly there was a tolerably good wooden stockade, but little of it now remains, the two last Governors and other officials having taken the posts for their own houses. There is not a wooden house in the whole town, and the only buildings of that material are a court-house and serai built many years ago, and now very much out of repair. The houses are in straggling streets, and are poor, miserable, dirty-looking hovels. The town is, in fact, the picture of wretchedness, the most decent parts being those occupied by the Assamese and Chinese.

The district was finally wrested from the last reigning tributary Shan, Tsanbwa Moung-Tsein, in the Burmese 1160, A. D. 1799, by a Burmese force in consequence of his intercepting an Assamese princess on her way from Assam to the King of Ava. At this time Mogoung is said to have been a very populous district, but the exactions of the Burmese have driven the people to the banks of the Thyen-dweng, and other places remote from Burmese authority.

The present Government of Mogoung consists of a—

Myo-woon, or governor;
A Tsekké, or military commander;
Eight Shan Amats, or inferior officers, writers, &c.

Besides these there is an officer specially appointed by the Mentha-gyih for collecting the Serpentine stone revenue, and over whom none of the others have any control. For some time past there has been no regular Myo-woon, and the Tsekké has had the chief management of the town. The Amats are Shans; they have but little power, and are obliged to cultivate for their subsistence. Almost all of them have Assamese slaves, who indeed seem to form about one-fourth of the whole population of the town. There are but few Burmese.

At the lower part of the town is a cluster of Assamese houses, thirty-six in number, belonging to the Japan Rajah, a captive Assamese prince, and forming his jaghire. Originally there were forty-six, but ten have removed to neighbouring villages. The Rajah is said to derive a revenue from them of between four and five viss annually, depending upon the propitiousness or otherwise of the seasons; and beside this he receives assistance from his sister the Bamo Myo-tsa. Agriculture is the chief source whence this revenue is derived; and I am informed that in moderately good seasons the crops, by transplanting, yield fifty and sixty-fold, and broadcast twenty-five and thirty. The Rajah's people are exempt from all ordinary taxes, but on great public occasions, like the present mission, they have to bear a proportional share of the burden. There are beside these, ten free houses of Assamese. All the rest are slaves and followers of the Government officers. Many were born here, some were brought from Assam by Burmese generals, and many have escaped from Singpho slavery in Hoo-koom. Judging from external appearances, they are better off than their Shan and Burman neighbours.

From the great annual influx of Shans and Chinese, it might be expected that Mogoung should have a good bazaar, but such is not the fact. It has nothing worthy of the name; and although from 5 to 600 Chinese Shans pass through the place annually, and many of them remain here for two or three months, the town seems not to benefit in the least by it. They are an exceedingly parsimonious people, live very closely, and almost all bring small articles of trade, as needles, tinder boxes, coarse jackets, &c, which they barter for such few bazaar necessaries as they may require. The town is heavily taxed, and the people are consequently too poor to be either well or comfortably clad, and I saw not a single cloth *chudder* in the place; indeed the only English articles were the common muslin head-dress and handkerchiefs; the latter Rs. 3 per pair, the former Rs. 2 per head-dress.

The native trade with below seems to be confined principally to tobacco, salt, oil, and Burmese clothes. The ordinary price of salt is 15 ticals per 100 viss; each article is subject to an *ad valorem* duty of ten per cent., beside some trifling presents to the town writers. The chief returns are dried fish and rice. Buffaloes are plentiful, but dear; from Rs. 15 to 35 each, and often from Rs. 12 to 14 each.

I was informed that the amount of revenue forwarded last year to the Prince was near 400 viss (390 viss, 74 ticals), which included the

income of the officers More than one-half of this sum is said to have been the produce of the Serpentine stone mines, and the remainder to have been collected from the amber mines and district. The ordinary amount of tax is from two to ten tickals per house according to the capability of the owner or number of inmates.

The town of Mogoung is situated about the centre of a hill-bound valley, from east to west perhaps from fifteen to twenty miles wide. The upper part is bounded by a small nullah called Nam-yeen, which comes from the hills beyond the town of Monhyen south-west, and navigable in the rains for rather large boats, but at this season for small canoes only. Distance from Mogoung to Monhyen by water thirteen days; by land four days. The Shui doung-gyih is the principal eastern range of mountains, and the Taung-ni the principal western range. The former is thinly inhabited on its eastern face by a race of savage Kakhyens called Tsam-paran, who go nearly naked and cut their hair short, and are more dreaded than any other wild tribe by the Mogoung Shans, amongst whom they make occasional incursions. The Toung-ni, or western range, is inhabited by a tribe almost equally savage, called Eethee-Kakhyens, who are the terror of the whole western side of the Irrawaddy from a short distance above Kalha to beyond Mogoung. In the vicinity of these people there is no security for the traveller or small village. I saw some of them at Tsimbo on our way up They wear a blue cotton dress with red stripes, and their hair, which is generally very thick, is combed straight over their foreheads, and cut clear off on a level with their eyebrows, giving them a scowling savage appearance. They are exceedingly dirty, and much addicted to drinking. Their language is peculiar; in their plunderings they respect neither age nor sex, of which many of the inhabitants both of Mogoung and elsewhere are melancholy proofs, and there is scarcely a village that has not some scarred victim.

One day's journey north-west from Mogoung are the salt springs of Mo-tshae-hon. The works however have been recently stopped by these Kakhyens, who made a descent upon and destroyed the village, killing four people and carrying off two as prisoners, with seven buffaloes and bullocks. They have also just attacked a party of the Duffa Gam's people, who had been to purchase buffaloes at the village of Mô-lu, and were on their way to Mogoung to join us, but halting at the foot of these hills, the Kakhyens attacked them, killed eight out of thirteen of the party, and carried off the whole of the buffaloes. My next door neighbour, coming from the same place with a small party four months ago, was also attacked; two of his party were killed, two taken captive, and himself and wife, whose scars I saw, escaped severely wounded. These, however, are but a few instances from the long catalogue of crimes recorded against them.

The object of our overland journey from Tsimbo was to save time, as it would take several days to bring up the heavy baggage by water, and the Myo-woon would require a rather long halt to enable him to arrange for the long journey before us, in forming depôts of grain, making internal regulations for his new Government, and celebrating publicly his installation into office as Governor of the Mogoung district, &c., &c.

On the 21st our heavy baggage arrived; the advance guard was sent off, and I forwarded letters to the Political Agent in Upper Assam, whom I was instructed to meet, informing him of my arrival, and of the objects of the mission, and requesting him to appoint a place of meeting.

It was my intention to start on the 23rd, but news of the attack upon the Duffa Gam's party arrived, and that chief refused to proceed until some investigation had taken place. The Myo-woon's arrangements also were incomplete, and day after day passed in urgent, but fruitless remonstrances on my part, until I finally determined to start on the 26th, whether the Myo-woon were ready or not; and this resolution I repeatedly impressed upon him, but with little real effect, although he made abundant promises.

*26th.*—Early this morning the Myo-woon called to persuade me to halt another day, but I referred to my former determination and refused. On leaving, he good humouredly pretended to his followers that he had obtained my acquiescence, and shortly afterwards sent one of his officers to "sound again," but I positively refused to halt longer than noon, and about half past ten waited on him to deliver a packet to be sent to Ava, and ascertain if he were ready. He pretended great astonishment, and wished to laugh me out of my determination, which I had some difficulty in keeping to, for the persuasive powers of the whole establishment were in array against me. At length I got away, and was shortly afterwards followed by the Myo-woon's brother and others, who again urgently entreated me to halt but one day more. I now found that about half of my coolies were wanting, some had not made their appearance, and some had absconded, having, as I supposed, received a hint from the officials to do so. This, however, did not stop me, and I was the more resolved as I learnt that the Myo-woon had not as yet ordered a single cooly either for himself or the Duffa Gam, and notwithstanding my oft-repeated assurances that I would positively start this day, he had made no preparations for doing so; I therefore collected as many men as I could and departed, leaving half my baggage and tent behind, and the whole host of wondering and disappointed officials on the bank. I was satisfied that unless I forced him, he would not leave for another month, for the Burmese have not the least idea of the value of time; indeed he proposed to request Major White to put off the meeting till the ensuing year.

We crossed the Mogoung River at 11-10 A.M., and at 1-35 halted for the night at Nwe-ni-khyoung glay, having come a distance of four miles. Course, about north-west; road, a winding foot-path over a swampy reedy plain; no village nor cultivation.

I halted early that the Myo-woon might overtake me, and also to give him an opportunity of forwarding my baggage, if he felt so disposed. In the evening the baggage arrived and also an exchange of coolies, for it appeared that those I had brought were not intended to come with me, but had been picked up promiscuously in the town, and sent to me in the morning by the Myo-woon, merely as a show of preparation This the poor fellows, who were supperless, had already told me. I also learnt that the party who had been sent to Molu to inquire into the late attack upon the Duffa Gam's people had just returned.

*27th.*—Started this morning at 7 A. M., and in three quarters of an hour came to a stream called Nwéní khyoung-gyih, a distance of about two miles; we then walked through the dry trench of a very ancient Shan town, whose name I could not discover, and continuing our march alternately through large tree-jungle and high grassy patches of plain until noon, rested for a few minutes by the side of a small stream, and at 2-55 P. M. halted for the night on the bank of the Nam-pong This nullah, as well as several smaller streams crossed during our days march, comes from the Shui-doung-gyih range of mountains on our right hand, distant five or six miles Distance performed, about ten miles; general direction, about north-west.

During the march we met a party of Kadongs, who were much alarmed at first, but soon became reassured They were about ten, including men, women and children, and were in search of a suitable spot to locate themselves upon at the foot of the Shuidoung-gyih range. The first part of the march was occasionally over open ground, but the latter through a winding foot-path in heavy jungle, and bounded on both sides by ranges of hills without any signs of habitation.

When the Myo-woon discovered that I had really gone, he very kindly sent a large party of troops to escort and protect me against the Kakhyens; and some time after dark, a party of officers came to inform me of the fact, and also to request me to halt until they arrived; but this I refused to do, alleging that they might easily overtake me, if so disposed. As they had not dined, I gave each of them a lump of pork fat, the only delicacy my larder afforded, and afterwards a glass of wine and water to keep it down as they had eaten it "neat," without the adjuncts of rice or bread.

*28th*—Early this morning the officers returned disappointed, but as I was anxious that the Myo-woon should overtake me, I promised to halt at noon. The Tsekké of Mogoung, accompained by an armed party of Shans from the Serpentine mines with revenue, passed us before we had yet started, and the Shan Thoo-gyih of Kamein, a village on the Mogoung River, distance about three miles, waited upon me with a present of two fowls. There are some teak trees in the vicinity of our halting place, but they are neither fine nor abundant.

We started at 7-30, and in 35 minutes came upon a road running west through the jungle village of Kamein on the bank of the Mogoung River. Here the Thoo-gyih took leave of us and returned home. We kept on until 9-10, when we halted to breakfast on the bank of the Nampong. Course, north-west; distance four miles.

We resumed our journey at 10-40, and at 1 P.M. halted on the bank of the Nam-pa-má, which has its rise and exit as above; course, as before; distance, about seven miles The road is tortuous through and plains jungle. No habitations either on the plains or hills, which continue both to the right and left as before. During the march I have seen numerous elephant tracks, and here and there a teak tree.

As we were now close to Shui-doung-gyih range, which is said to be inhabited by Kakhyens, although we could see nothing of them, my people were rather anxiously looking out for the arrival of the escort; and not to be taken by surprise, I had all our muskets loaded My followers passed the remainder of the day in the adjoining

nullah, catching fish from one to three pounds weight with their hands, at which some of them were very expert.

One of the officers of the Burmese escort arrived in the evening, and reported that the detachment could not come up to-night. I begged they might not be hurried, and after posting one of my own party as a sentry, retired for the night.

*29th.*—In order to give the escort another chance, I did not start until 8 A.M., and at 9-35 we came out upon the Mogoung River, the bed of which is 70 or 80 yards wide, but the stream is shallow and not more than 40 yards wide; the course north-west; distance, about four miles; road, a winding foot-path through plains of high reeds and grass interspersed with occasional patches of jungle. The hills continue on either side of us as yesterday.

The Mogoung River here runs along the eastern edge of a low range of hills, called Ta-gyih-bon-toung, and our course lay along the bed of it, one-half of which is occupied by sandbanks, and the other half is seldom more than waist deep. At 1 P. M we halted for the day. There is no appearance of inhabitants or cultivation. The river abounds in fish. We heard for the first time the Myo-woon's evening gun, and at night had the benefit of the Burmese escort, which overtook us during the march. Distance performed to-day, about 11 miles; course north-west.

*30th.*—Started this morning at 6-20, and kept along the bed of the river until 8-15, when we halted to breakfast. The river is very tortuous, and the frequent fordings keep us constantly wet up to the waist. On the sands I have observed numerous marks of the elephant, deer, elk and pea-fowl. At 9-20 we recommenced our march, still along the bed of the river, and at 12 halted on a sandbank for the day, having forded the steam 23 times; course as before; distance, about 11 miles.

On the march we came upon a party of Shan fishermen, many of whom come here annually to cure fish for the lower market. The process is merely to split the fish open, and expose it to the sun on a bamboo frame under which a fire is kept up. As I knew my Burman escort would help themselves as usual to all the poor fellows possessed, without ceremony of paying for it, I determined upon interposing my authority to prevent them, and succeeded, though not without succeeding in shaming the officers into paying for what they took, and making their men do the same. Many of the undisciplined rogues, however, staid behind, hoping to take advantage of my absence; but they were disappointed, for I remained until all had passed, and on leaving, the poor fishermen thanked me heartily, and voluntarily presented me with some fish for my trouble; which I, of course, refused. Another and a smaller party, more alarmed than the former, actually left their boats and property, and secreted themselves in the jungle. These were apparently Kakhyens. A second time I interfered successfully, hoping thereby to leave a name amongst these people that may be beneficial to any officer who may travel this road after me.

The river abounds with fish and the jungles with elephants and many kinds of game. Several of my party have severe colds and coughs, myself amongst the number, which the natives attribute to the drinking the river-water, which is slightly brackish, but it is more likely to be from constantly wading through it.

31*st*.—Started at 7 A M; course along the bed of the river as before, until 9-15, when we halted to breakfast; we resumed our journey at 10, and at 10-45 came to a small stream called Nam-khen, having its source in the western range of mountains. At the mouth of the stream are the remains of a small deserted village. Continued as before until 12, when we came to a mountain stream, called Tsa-doo-tshop on the left bank, coming from the eastern or Tsa-dan-toung range. This, like the Shui-doung-gyih range, is said to be inhabited by the Tsam-paran Kakhyens, who are also equally wild and savage, and the terror of the country, but we saw nothing of them, though the hills in some places are not more than two or three miles from the river The western range, distant seven or eight miles, is said to be thinly inhabited by three different tribes of these savage people, called

La-khoo.
La-khat.
Khain-pen

We continued along the bed of the river until 12-30, and then ascended the right bank, and after a brisk walk through high tree-jungle over a low hill, we again came upon the river at 3 P.M, and descending into its bed hip-deep in water until 3-10; halted on a sand-bank at the point, where the Nan-thet enters the Mogoung River Here we saw the usual jungle, but neither teak nor tea trees. Total distance of march, about 17 miles—the first twelve along the bed of the river, the remainder across the hill; general direction, north-easterly.

*February* 1*st*—Started at 7 A. M., and kept along the bed of the river (which now runs nearly west to the hills) for about half a mile, when we struck into the jungle on the left bank, and at 8 reached Houng-lo-khyoung, a small stream running south-west towards the Mogoung River into which it empties itself. At 9-20 crossed another nullah and kept on until 11-20, when we halted to breakfast, and to administer medicine to one of my followers who had fallen sick. At 12 we resumed our march, and at 2-30 halted for the day on the bank of the Nam-ton-kouk, a small stream from the eastern hills running from east to west and emptying itself into the Mogoung River.

The road to-day is for the most part through dense jungle with an occasional high reedy plain. The hills to the east and west continue, and the country is a perfect wilderness without a sign of habitation. Many of the forest trees are superb, particularly that called by the Burmese Toung-bain, sometimes used for canoes. There is also some wild indigo, and a tree called in Burmese Gan-gan-beng, which yields a nut used by the Tavoyers for its oil. Distance travelled sixteen miles; road exceedingly winding; general direction, about N. 20 E

We found our halting place (the only clear spot of ground, and that not more than ten yards square) pre-engaged by a party of Chinese Shans with loaded mules from the amber mines. At this spot some of my people found a solitary tea tree, the first we have seen; also citron and bamboo. During the march we gave protection to a Mirip Singpho and his wife, whom we met at our yesterday's halting place. We also saw a party of the same people proceeding from the eastern to the western range of mountains, to demand reparation of one of the chiefs for an outrage committed by his people last year

upon some of their tribe, while employed in cutting a road for the Myo-woon and Captain Hannay's party. In the affray eight dhâs (large knives commonly used by these people) were stolen. The chief has, I am told, already offered to restore the knives; but the injured party require reparation for loss of honor, and demand in addition a slave, which the others refuse. The quarrel thus begun will most likely be continued through many generations. I advised them to refer the case for the Myo-woon's decision, but do not expect they will do so.

*2nd.*—Started this morning at 7 o'clock; our route lay over a jungle-covered low hill until 8-50, when we halted to breakfast by the side of a small stream called Mai-tong-khyoung. Started again at 9-40 through a small kind of bamboo jungle, and at 10-10 crossed the stream again, having come over a low hill. At 10-40 we reached the Nam-phyel Nullah, about 70 yards broad with a sandy bed, up which our course lay for 3½ miles. This nullah rises in the Shue-doung-gyih range east, and running westward empties itself into the Nam-phyoo, having first received the Mai-tang-khyoung. We continued up its bed, fording it every now and then, until 12-55, when we struck into the jungle, and at 2-30 halted for the night at the Singpho village of Wa-lo-bhoom on the left bank of the stream.

We have seen no village nor signs of inhabitants. The road is very tortuous, and the view seldom exceeding a few yards. Course, about North 35 West; distance, about 15 miles.

Wa-lo-bhoom is a Mirip Singpho village, and the first of any kind we have seen since leaving Mogoung. It contains thirty barracks, like houses, built of mat and bamboo; five or six of them are from 20 to 50 yards long; the whole, except on its river-face, surrounded by a bamboo stockade.

The Tsanbwa came from the eastern mountains, and has resided here nine years. He was very kind and respectful, and furnished us with three or four baskets of rice, for which, as he refused to take money, I made him some trfling presents. There are from 150 to 200 Assamese slaves here, and probably not more than a third of that number of their Singpho masters.

*3rd.*—Two or three days ago I caught a severe cold, which increased so much by the constant fording of the river, and exposure to the sun, all my land journey being performed on foot, that I was unable to lie down, and was kept awake by a cough nearly all night. We therefore did not start until 10-30. Our road now lay across a large plain until 11-30, when we descended the bed of the Nam-phyoo, a stream from 50 to 80 yards wide, rising in the north-western hill, and running eastwards towards the Kyen-dwen or Namta-nae. We kept along the bed of this nullah until 12-55 for a distance of 2½ miles, and then crossed alternately plains and jungle until 3-30 P. M., when we halted at the village of Main-khwon. Course, about North 50 West; distance 13 miles; no villages.

We have now reached the point from which the mission of last year returned.

The entire distance from the town of Mogoung to Main-khwon, in the valley of Hoo'koom, is one hundred and eight miles in a

north-westerly direction, and with the exception of here and there a small plain, the route is either over a foot-path through dense jungle, or along the tortuous beds of rivers, which some days we forded between twenty and thirty times, keeping us wet to the waist during the whole march. Jungle-covered hills are seen in every direction, whenever the country is at all open so as to afford a view; but except at Wala-bhoom, where we halted yesterday, we have not seen a single village, nor is there any appearance of cultivation on any of the hills. Along the road over some of the low hills which we crossed, we saw many Kakhyen and Singpho groves, but they were all of former times, and must have been many years neglected and deserted, being covered with bamboo and other jungle. We saw also in these places several narrow foot-paths leading to the neighbouring hills, and as I was informed, to Kakhyen villages. These people purposely avoid thoroughfares and conspicuous places for their residence, but the plains between the low hills over which our course lay, and the great western range are said to be thronged with them. One of my informants, a Shan, and not exempt from unintentional exaggeration any more than his Burmese masters, in speaking of the Kakhyens used the following expression. "If the Burmese force now with the Myo-woon amounted to 10,000 men, one Kakhyen from every ten houses would easily conquer them." This is perhaps nothing more than a figure of speech, and may merely mean to convey his idea of their numbers from hearsay, for he had never been among them.

I had expected to find the tea tree abundant; but except a solitary tree at Nam-ton-kouk, neither Mr. Griffiths, who accompanied me on my return from Assam, nor myself saw any. The country the whole way is complete forest, and uninhabited except by wild animals—the elephant, tiger, elk, buffalo, deer, pea-fowl, &c. The Mogoung River affords abundance of good fish, which, when cured, forms an article of export from Mogoung to the lower provinces.

The village of Main-khwon consists of forty houses, divided into two stockades, one on either side of a small stream called Edee-khyoung, rising in the mountains north-west, and running souht-east across the southern part of the valley to empty itself into the Namta-nae or Kyen-dwen. The village chief is a Shan, and the inhabitants are Shans and Singphos, with the usual proportion of Assamese slaves. The houses are not large, and the population; I should think, does not exceed 150 or 180 people.

I found here a large house building for the Myo-woon, but no place as yet for myself. Indeed, as we were not expected for some days, everything was unprepared, and the detachment sent in advance from Mogoung on the 21st only arrived here yesterday. I however pitched a tent for my followers, and soon had a shed put up for myself. The villagers and Thoo-gyih soon came out to visit me, and in a short time I was quite at home.

*4th.*—This morning I have received many visitors from the village, the most interesting of whom is a Tsanbwa of the Lapae tribe of Singphos, whose residence is on a hill called Lwe-lon-toung,* situated between the Nam-santa and Nam-monla, where they join and form

* Lwe-Lon in Shans means great mountain

the Taping-khyoung which empties itself into the Irrawaddy about 1½ miles above Bamo. He is an amber merchant, and comes annually to the mines for this mineral. The number of merchants who have come this year, he said, is between twenty and thirty, and the amount of his own purchases he estimated at 1,500 ticals, paid in silver. During my stay here I received frequent visits from him, and exchanged small presents.

The Myo-woon and Duffa Gam arrived this afternoon, and waited on me immediately. They had, they said, made great exertions to overtake me; hoped, now that we had once more met, we should go on together. I told the Myo-woon that that must depend upon himself, and I had learnt with much regret that no preparation had been made for continuing our journey. The troops had come without provisions, and none seemed to have been collected here, although he had wasted so many days at Mogoung under that pretence. He promised as usual that no unnecessary delay should occur; but Burmans promise anything. I therefore made him act; and after the usual sacrifice of a buffaloe to the "nats" or guardian spirits, without which no important mission is ever undertaken either by the Shans or Singphos, I had the satisfaction of seeing three parties start in different directions for supplies: one to the Mogoung River, for those which had been forwarded from Mogoung; another to gain information of a large supply expected *viâ* the Khyen-dwen; and a third to the eastward.

One of the *on dits* of the day was that the Duffa Gam had taken a young wife at Mogoung, a relict of the Myo-woon who came up last year with Captain Hannay, and that he had strengthened his alliance with the Mirip Singphos by marrying a daughter of the Wala-bhoom Tsanbwa's, for whom he has to pay a consideration. The former is true; but I do not believe that he actually obtained the latter lady, although he endeavoured to do so, and made large promises to her parents, who, I should think, would reject the connection, as the Tsanbwa spoke to me of the Duffa Gam in very disrespectful terms, and expressed great dislike to him. The whole of the Singphos attribute the expense and trouble brought upon them by the present and last year's missions to him, and are consequently much exasperated against him.

The day before my arrival a quarrel and fight occurred in the eastward hills between the Tsanbwas of Galone and Waprong, in which eight lives were lost, and the Galone village destroyed. They are both of the Mirip tribe, and live within a day's march of the head of the Monhyen-kha. A party was immediately despatched to ascertain the particulars; but of course, whichever may be in fault, the Myo-woon is utterly powerless to punish the aggressor. He is much more afraid of them than they of him.

Previous to our arrival there was a general belief among the Singpho and Kakhyen chiefs that the Duffa Gam and all his followers had been executed and quartered by the King's order on their arrival at Ava; and in consequence not one of them obeyed the Myo-woon's summons, and our approach was the signal for the dispersion of the Duffa Gam's relations, who expected to share the same fate. The Duffa begged hard to be allowed to visit his family, and the

Myo-woon applied to me, but as I feared it would be impossible to retake him in the event of his absconding, I opposed it, and advised sending that chief's brother-in-law and followers, which would answer every purpose. This was done.

*5th, 6th, 7th, 8th.*—In consequence of the report of the execution of the Duffa Gam and his followers at Ava, for the first three days after our arrival not a soul came near us. To-day, however, I have received visits from five Singpho women, amongst whom was the Duffa Gam's new Mogoung wife, who brought small presents of vegetables, wild herbs, eggs, a fowl, &c., and to whom I made small presents in return.

We have as yet heard nothing of the parties who were sent for provisions; and except a dirty, drunken, half-naked, old man, named Tore-poung noung, residing near the amber mines, none of the Tsanbwas have come in. During the intervening days, our force, now amounting to upwards of 2,000 men, has snugly encamped itself in leaf and grass sheds, and as far as appearance goes, we form a somewhat formidable party. The lines form a square, with the Myo-woon's house in the centre of it, and my shed, the worst I have yet had, is close by. Every day a party is told off for duty, and half-a-dozen times every night a stentorian voice exhorts the force to be vigilant and to "sleep upon their arms."

We have not yet received a single basket of rice, beyond the little procurable in the village, and that has been some days expended, so that the people are literally half-starved; by far the greater part have no rice to eat, and subsist upon young leaves, gathered in the neighbouring spot of forest, and boiled with some rotten fish and salt, dignified with the name of gnapie. Add to this, they are all badly clothed; the consequence is, that three of the poor fellows have died, many have fevers, and scarcely a dozen of the whole force are exempt from coughs and colds. Indeed, it is really pitiable to hear the incessant coughing during the whole night, and to witness the state of misery and want now existing amongst them. Being first on the ground, I fortunately laid in a stock of rice for myself and servants, so that as yet we have not felt the scarcity. The following are the prices of the few provisions procured:—

Rice, 6 ticals per basket, near Rs. 8.
Salt, ¾ earthy matter, 12 annas per viss.
Tobacco, brought from Mogoung, Rs. 4-8 per viss.
Fish, very scarce and very dear.
Coarse palm sugar, or rather molasses, Rs. 3-8 per viss.

On the 6th the Wala-bhoom Tsanbwa came in and agreed to supply 400 baskets of paddy, and on the 7th all the coolies of the force and some of the soldiers were despatched for it. Seeing no prospect of our being able to make an early start, and hearing nothing of the parties sent for supplies on the 3rd, I now determined to press the Myo-woon, and proposed that he should leave half his force behind to bring up supplies as soon as collected, and come on with the Duffa Gam and myself with the remainder. This he strongly objected to, but promised to start immediately the supplies arrive, which he expected will be in three or four days.

*9th.*—To-day a party of about forty of the Duffa Gam's relatives and dependants came into camp, headed by a dancing Assamese slave with cymbals and tom-toms. In a short time they all visited me, and seemed much delighted at their master's return, which they had entirely given up as hopeless. They informed me that the Duffa Gam has about fifty Assamese slaves. His younger and only brother by the same mother bears a very strong personal resemblance to the Men-tha-gyih Prince, which I pointed out to several of the officers and others of the force, who were much amused and somewhat astonished that two people so alike in person and face should be so dissimilar in fortune.

One of these people reported the arrival of the supplies by the Kyen-dwen. He had heard of its passing the water-fall on that river, but had not himself seen it. We are now getting small quantities of rice daily, but it is all consumed as soon as brought, and the people still are not half fed. I have repeatedly remonstrated with the Myo-woon, who, I believed, was not exerting himself so much as he might do, as not one of our foraging parties had returned, although ample time had been allowed.

*10th.*—My patience is getting exhausted: this is the seventh day of my halt, and no tidings of our foraging parties, nor prospect of our getting off. Having already more than once found persuasions and arguments useless, I waited on the Myo-woon and informed him that as neither himself nor his people seemed to be exerting themselves to procure supplies, I had resolved to start on the morning of the 13th with what I had got, and hoped he would be able to accompany me; but if not, I should certainly go without him, and report his conduct to the Lhwottan. I should cast all the blame on him if the mission failed; for instead of listening to me, I said, he followed the interested advice of ignorant people whose sole object was plunder; that the people were already full of complaints, and his own troops, sick and starving, &c., &c. I again entreated him to leave one-half to bring up the provisions, and start immediately with the other; but he would not, and privately hinted that he could not trust the Singphos, amongst whom we should be unsafe unless well guarded. Moreover, that the King would be angry if he dispensed with any of the state which was considered necessary on such occasions.

This evening the Myo-woon received a letter reporting that Major White with a native regiment, four English officers, and eight elephants, had crossed the boundary, and was on his way to the Pyen-dwen. The report turned out to be untrue—at least so far as regards the number of troops and crossing the boundary; but it had a beneficial effect in stimulating my friend to greater exertions.

*11th.*—The last few days have been cloudy and cold, and to-day we have had a slight fall of rain. I again urged the Myo-woon as before, but with the like ill success.

*12th.*—Struck my tent, and prepared to start to-morrow. Shortly after my arrival, I purchased some rice at the enormous rate of Rs. 7 per basket (about 63 lb), and of this sufficient for eight days remained. I sent to request the Myo-woon to furnish me with a guide; the only reply was entreaties not to go.

I called on him and repeated my determination, and told him if the mission failed he alone must be responsible; that I was certain his people were either intentionally keeping away, or could not get the rice as was expected. I had as usual all his officers against me, but continued firm. In the evening he came over to see me, and made another attempt to dissuade me, promising to start in three days, but I refused.

13*th*.—Last night we had a heavy fall of rain, and the morning looked very unpromising; so, much so, as to induce the Myo-woon to use it as an excuse for my halting another day. I gave him a packet of letters to be forwarded to Ava, and after much difficulty left him.

For several days past I had given him fair warning of my intention, and as I had an eight days' supply of provisions, and believed that I should fall in with the supply *viâ* the Kyen-dwen, reported to have ascended the water-fall some days ago, I fully expected that I was quitting a land of scarcity and sickness for one of plenty, and that I should force the Myo-woon to do the same.

Everything being ready, I left Main-khwon at 8-25, and proceeded in a north-westerly direction across the plains towards the hills, and at 9-45 halted to breakfast. Previous to this however, a guide, whom I got from the village unknown to the Myo-woon, and who followed very unwillingly, deserted us immediately we entered among the high reeds, and we were left to find our way as we best could. Not one of my party had ever before been beyond Main-khwon, but I anticipated no great difficulty on this account, as the Myo-won had repeatedly assured me the road had been prepared the whole of the way from Main-khwon to Nenphyen.

At 10 we again started: course still across the plain; and at 10-45 met a party of the Duffa Gam's relations and friends going to join him. They were from the villages of Lamoung and Tsin-lon, which are on the right bank of the Nam-ta-nai. At 11-20 we descended the of Nam-khon Nullah, which comes from the Wan-look-bhoom west, and running east empties itself in the Nam-ta-nai. Continued along its bed, now half dry, westerly, till 11-30, and halted until 12 o'clock. We now left the nullah, and our course lay nearly north, at first across a high reedy plain for half a mile, and afterwards through a dense jungle, till 1 P. M., when we were brought to a halt, the road not having been cut farther than this. There had been a drizzling rain all the morning; and to make one feel the disappointment the more, it now began to pour down in torrents. We searched in vain for a road, and I at length resolved to retrace my steps to the nullah, and halt for the night, for there was no water where we were. I immediately sent off my writer and the havildar on horseback to the Myo-woon to demand people to cut the road, and to threaten to report him, not to his friend the Men-tha-gyih, but to the King, with whom I knew he was no favorite. At 2-15 we reached the nullah, and halted for the night. Distance seven miles, general direction, about North 40 West; no sign of inhabitants.

Shortly afterwards an officer came from the Myo-woon to request me to halt, but of course I refused to do so, and about 7 P.M.

my own messengers returned with some men to prepare the way, and a message from the Myo-woon that he would follow me the day after to-morrow. Our halting place is a sandbank in the bed of the stream, about 40 yards wide, with high jungly banks on both sides, and as we were without an escort, some of my coolies volunteered to keep watch. I therefore set a guard, looked at my flints, and was soon asleep.

*14th.*—At daylight I sent on the road-cutters, who at first pretended ignorance of the route, but as I knew they were playing their master's game, I insisted. At 7-15 we followed them, and at 8-10 reached the place of our yesterday's fault. There was no trace of a road beyond this, the old one being perfectly obliterated with high grass and weeds At 8-45 descended into the bed of the Simat-kha, a stream about fifty yards wide in the rains, but now nearly dry. The course from our yesterday's halting place is about North 40 West through a close jungle, and over an uneven clayey foot-path rendered slippery by the late rains. After walking along the winding bed of the nullah for ten minutes, we came out suddenly upon the Nam-ta-nai, a beautiful sheet of water from 150 to 200 yards broad, enclosed within rather high banks, covered to the edge with verdure, and running round from the distant Shui doung gyih range of hills in the south-eastward towards the north-west. The Simat-kha descends from the hills to the westward (Lassa-bhoom and Wan-lookbhoom), and running east falls into the Nam-ta-nœ, near the side of the old village of Simat-Simat-yuah-houng. My servants, who reached the Nam-ta-nœ a few minutes before me (having loitered with some of the coolies to gather citrons from trees which hung over the stream too temptingly to be resisted) saw a 300-basket boat floating down the stream. Here at 8-55 we halted to breakfast, and at 10-15 started again : course, North 20 East along the edge of the left bank of the Nam-ta-nœ. At 10-35 came to the site of the old Simat village; road very bad, and not more than half a mile from the mouth of the nullah, where we breakfasted. Here we found the sweet orange, mango, jack, chilly, &c. The orange-tree was in bearing, and the fruit ripe and very good. At 11-40 halted in the bed of the river, the people being fatigued by the badness of the road, although the distance is not above one and a half mile.

About one and a half miles west of this part of the Nam-ta-nai or Kyendwen is a low range of hills called Lassa-bhoom, formerly inabited by the Lapae Singphos, and in the rear of this is a much higher range called Wan-took-bhoom, with a direction north-west and south-east. The Kyen-dwen runs round to the west of these hills, having previously received the Nam-ta-ron below the village of Tsin-lon. 12-5 started again ; road along the bed of the stream : and at 12-20 came to the village of Lamoung on the right bank. At 1 P. M. the mouth of the Mon-hyen-kha, a stream twenty yards wide, and now knee-deep, coming from the eastern hills, two nights' journey hence, on which is the village of Intoup-toom-tsa. Here we were met by some of the Duffa Gam's relations, and escorted to the village of Tsin-lon, where we arrived at 2-20, and halted for the night. Distance, about eleven miles; course exceedingly tortuous ; general direction about North 40 West.

This is the Duffa Gam's residence, but is no better in any repect than the other villages I have seen. It is divided into two stockades: the larger includes fifteen houses, and the smaller six, containing together about 200 people. The Duffa Gam's house is a long barrack-looking place raised on posts three feet high, with a roof reaching to within three feet of the ground. It is divided into five or six compartments on each side, separated by a passage down the centre; each compartment is, or may be occupied by its respective family, and in this manner 30 or 40 people are sometimes lodged under one roof. Each division is furnished with a fire-place, above which a safe is suspended, where meat is dried and kept. The lowness of the roof effectually excludes the daylight, except at the doorways, and the whole interior appears as if black painted and varnished, the effect of the smoke, which when the doors are closed has no means of exit. A description of one is a description of all: the only difference being in size.

On my arrival the village boats were busily employed ferrying over men, women, and children, loaded with elephant's flesh, of which one of my coolies bartered four Chinese needles for a large mass of five or six pounds. The Singphos are very fond of this delicacy, and the Burmans, reasoning from the size of the animal, imagine it to be a very wholesome and strengthening food.

Near Lamoung I saw a herd of 25 buffaloes; and here were pigs, goats and fowls in abundance. These animals are never killed, except to propitiate a "nat" or a "spirit" on commencing an expedition, an attack of illness, a birth, funeral, or some extraordinary occasion. Almost all the men of the village were absent either with the Duffa Gam, or calling together his relations from their different hill residences, but during the afternoon the rest of the village visited me as well as some of the Duffa's relations, who had collected here upon the occasion of his return. One of the latter, a Tsanbwa, informed me that last year the Mogoung Governor demanded a sum of five viss of silver from his village, which he says he paid. This man, after some coaxing, gave me a list of villages which he said were subject to the Duffa Gam and pay him a revenue of three viss per annum; they were his relations. He also informed me that the Khanti country is reached from this village in eight nights, and that once in two or three years the Khantis bring knives and spears, superior to any other they can obtain, and take in exchange coarse cotton cloths and silver. Every man, many of the women, and even some of the scholars at the monastery at Main-khwon carry dhâs, the majority of which are manufactured by the Shans of Maintha, but they are of inferior quality to the Khanti dhâs.

In the evening the Burmese officer, who with a force of 100 men had been despatched from Main-khwon to examine into and report upon the feud between the Golone and Waprong Tsanbwas, and afterwards to cut the road for us, arrived here with fifty men, the rest having halted at sheds built for us near the mouth of the Monhyen-kha, in which a few baskets (six or eight) of rice, the whole nearly of their collection during their trip, has been deposited. I shall therefore be compelled to halt to-morrow, as the road has not been cut from this, and my road-cutters return.

15*th*.—During the night a heavy shower of rain fell. This morning all the women of the village visited me in form, headed by the Duffa Gam's wife, who brought a nuzzur of a fowl, and about two teacupfuls of rice. They were delighted with my musical boxes, and I gave the chief's lady a goung-boung, and an empty eau-de-cologne bottle, with which she was much pleased, and some paper to two or three of the principal women for earrings, and they departed. They all appear to have bathed on this important occasion. I mention this circumstance, because frequent bathing is not their custom. They are as dirty a people both in person and house as any I have ever seen. About 9 A. M. the pioneers started, the officer having, after much trouble, succeeded in persuading the Duffa's wife to give him a small party as a guide, and to quicken the work of clearing. I am to follow him to-morrow morning.

In the course of the morning I took a second stroll into the village, if edging between the eaves of houses, and picking one's way through all kinds of dirt and filth, pigs, fowls, dogs, &c., may be called a stroll.

The course of the Nam-ta-nai River is here nearly north—if anything, a little to the east of north, and at the distance of about 1½ miles it winds round rather suddenly to the westward, and is no longer visible. The nearest hills to the east are Pe-kwe-bhoom; on the west the Lassa and Wan-look-bhooms; and north, at a considerable distance, the Nan-tseng-bhoom.

16*th*.—Started at 7 A. M. We now leave the Nam-ta-nai course at first over a small cultivated plain nearly east; and at 7-45 came out on the Monhyen-kha at Tsin-lon Timphwot, the site of an old village of this name and the former residence of the Duffa Gam. The nullah is here fifty yards broad, and runs from the eastern range of hills. Our course still much to the east at north along a winding pathway through dense jungle, and at 8-20 came to a track leading to the Mirip village of Lamoung on the bank of the Monhyen-kha. At 8-50 we halted to breakfast at a village of the same name, a portion of the foregoing, and also on the bank of the nullah. This part of the village consists of six wretched dirty houses built as before mentioned, long, and partitioned off into stalls like a stable, only not a tittle so wholesome. Although it was a delightfully clear and mild morning, not a soul in the village was stirring; and as no one came at our call, and we were uncertain whether the place were inhabited or not, I walked up to the door of the largest house, and knocked loudly until it was opened. I found the inmates, three men, a woman and a child, squatting round a fire in the furthermost stall, discoloured with smoke and dirt, in rags, and looking the very personifications of sloth. They civilly offered me a seat, and I sat down and entered into conversation with them, while my breakfast was being prepared outside. This village is not stockaded, and the only thing that seemed to flourish in it is a poppy garden. The Duffa is connected with it by marriage. We had not been here many minutes before a party from the lower portion of the village came to see us. These were a little cleaner, and better dressed than their neighbours, and most of the women wore amber ear-drops. One, the oldest and by far the gayest dressed, who was decked

out with necklaces of various colored beads and shells, had a very fine pair of amber ear-drops, which I wished to purchase of her. She said she had given ten tickals for them, but on my expressing a doubt as to the correctness of her memory, and the bystanders tittering at the old lady's fib, she came down at once to five tickals, which I offered, but she refused. One of my followers referring to her age, ungallantly remarked that "she could not possibly live more than another year to use them; she would take them with her."

Started at 10; course at first north; road good, though alternate small plains, admirably suited for paddy grounds, and thin jungle. At 11-35 we came to the village of Ka-li-yang, ten houses, of the Aom-koom-tshung tribe of Singphos, situated on the left bank of the Prong-prong-kha, a stream from the eastern hills, thirty yards broad, knee-deep, and empties itself into the Nam-ta-nai below the village of Tsin-lon. At this village we observed two recent graves, a body lying in state under a shed by the roadside, in the hollowed-out trunk of a tree, and the remains—that is, ashes and bones—of another just burnt and not yet collected. The Tsanbwa's house was a house of mourning: the door was closed and himself sick. He however came out to see us: an emaciated, dirty, smoke-dried little man. He gave me some information about his tribe, which is not numerous. He had been sick for many months, and within the last year has sacrificed no less than ten buffaloes to the "nats" or guardian spirits, but has derived no assistance from them. I persuaded him to try English medicine, and gave him a packet, for which he seemed very thankful.

At Ka-li-yang some silkworms are bred; their breeding is not general. They were originally introduced here some twenty years ago by the Mogoung Shans, who at this period mixed with the Singphos throughout Hoo-koom in considerable numbers, but were driven away by their constant quarrelling and fighting on the prevalence of the use of opium and spirits. The worms are fed on the mulberry tree, indigenous here, and attain a very fair size. The cocoon is put into a chatty of water over a slow fire and wound off on a common reel. The animal is of course killed. The breeding worms are kept separate, and the eggs collected on cloth. The boiling of the silk seems to make it very coarse and rough At this village Dr. Griffith found the peach-tree.

It is melancholy to see the wretched depravity and utter intellectual darkness of this people: the war of extermination in which some of them are constantly engaged, not only tribe against tribe, but sometimes villages of the same race against each other, the strong against the weak, brother against brother; the ties of consanguinity, of affection, of friendship, seem to be either unkown or unrespected by them. In a conversation with two rather intelligent Singphos, one of the Tisan and the other of Mirip tribe, the evil was attributed to the brutalizing effects of opium and spirits, the introduction of which, particularly the former, they attribute to us, it having been introduced originally from Assam. I do not of course vouch for the truth of this statement; but they are not singular in their opinions, as I heard the same from others whilst at Main-khnown; and as the lower orders of Assamese are much addicted to the use of opium, it was probably introduced by the Assamese captives, but many years prior to our

occupation of Assam. But from whatever source derived, the cultivation of the poppy is now universal; every village has its plantation carefully fenced round, and with the exception of sufficient rice for their own consumption, some cotton and a coarse kind of pumpkin, it seems to be the only cultivation of the country.

Having taken a meridian altitude, at 12-10 we started again, and crossed the Prong-prong-kha. The road for some little distance beyond the village is lined with citron trees loaded with fruit, of which no use is made. We soon came to a patch of half cleared ground, where paddy and cotton had been, and the poppy was. At a short distance from the village we met a party of the village women returning, laden with firewood and the leaves of the mustard plant gathered in the jungle. Our road now lay through a bamboo forest, until 1 20, when we rested at the village of Shilling-khyet, five or six houses, on a branch of the Prong-prong-kha. I obtained about two seers of rice in exchange for a couple of coarse handkerchiefs and some paper presented to the ladies of the village, who had never before seen a white face. There are but five Assamese slaves here. At 2-10 we resumed our march over alternate plains and forest, and at 3 10 reached the village of Shilling-khyet on the right bank of the same nullah, and of which the former village is an off-shoot. Distance performed, 14 miles; course, about north-west.

This village consists of 14 or 15 houses divided into two portions, which are not stockaded probably from an inability to maintain themselves against an attack even with such protection, for the population here is not so numerous as elsewhere. Perhaps there are not more than one hundred people including all classes and ages. The tea tree is found close at hand in the plains, as well as in the distant hills. I obtained a specimen of it. The poppy is cultivated in three or four gardens, and seems to thrive well; stem six feet high, and large flower. The method of procuring the opium is by incisions in the green capsule, and as the juice exudes it is wiped off with a slip of coarse cloth, which when saturated is placed in the sun to dry, and is sold in this manner at the rate of about 15 or 16 inches of the cloth two fingers broad for Rs 3-4. In this form it is smoked. The leaves of the plant are eaten as a vegetable, and possess no narcotic principle. Here I had several applications for medicine, which I complied with, and at parting gave the Tsanbwa a small present.

17*th.*—The Mengala-bo and his pioneers were taking it very easily here when I arrived yesterday, but I made him forthwith send on a party to open the road, and we started this morning at 6-45. Course to the west of north, across a plain in the rear of the village. We soon entered the jungle, and arriving at the end of the opened road, had to make our way through shrubs and strong reeds which rendered our passage very difficult and slow. At 8 10 we came to three or four posts in a narrow slip of plain, marking the boundary between Shilling-khyet and the village of Ma-gwe-goun of the M'je-m'ja tribe, where we halted at 9-10, having passed by the way a foot-path leading east to the Mirip village Koom-kha.

Ma-gwe-goun is a stockaded village of twelve houses on the bank of a small nullah. Here I found a couple of Shan pedlars from

Mogoung, travelling, as they said, for their own amusement, but combining business and pleasure by selling tobacco and opium; the latter obtained from the Chinese. I endeavoured to persuade them to accompany me to Assam, and lay in an assortment of English cloths, &c., promising to afford them protection, and feed them by the way; but they started two insuperable obstacles to the success of my plan. The first was that they themselves had no money to lay in stock with, and the second, that the Singphos had none wherewith to buy. I therefore gave up the point At this village there were more than the ordinary number of Assamese slaves, and a good many pigs, fowls, dogs, &c. The Tsanbwa's wife and others brought me some eggs, and a plate or two of rice, for which I gave them a few small presents, with which they were much pleased. Having breakfasted outside the stockade under the shade of a jack-tree, surrounded by all the "beauty and fashion" of the place, I started again at half past ten, and after an hour's walk through jungle came out upon the bed of the Tsack-tsai-kha, from 100 to 150 yards broad, with a shallow stream fifty yards broad at this season, but full in the rains. This nullah is said to have its rise in the Pekoi hills about 38 miles north-east hence, and to be fed by numerous smaller streams before it reaches this. Our course lay now west, along the left side of the gravelly bed of the nullah until 11-40, when we arrived at the village of Niding, whose Tsanbwa, a decent looking young man of the Mirip Ooroo tribe, received me at the gate of the stockade with the nuzzur of a fowl and a pumpkin. He expressed some alarm at the presence of an English officer, and thought that war would be commenced from Assam; but I explained that my object was friendly, and how much advantage all the Singphos would derive from the English in Assam, if they cultivated their good opinion, &c., &c.

There are twenty houses in this village, and many Assamese slaves. At noon I took an observation for latitude, and before starting gave the Tsanbwa a goung-boung. Here also I saw a few silk-worms fed on the mulberry leaf. At 12-30 we pursued our journey along the bed of the nullah, still nearly west, until 12-45, when we crossed it at its mouth, where it falls into the Nam-ta-ron or Taronkha. The stream of this fine river is from 80 to 150 yards broad at this season; the main banks on an averageare 250 to 350 yards, varying in height from 12 to 20 feet. It is overflown in July, when it must throw an immense body of water in the Kyen-dwen.

Its general course here is N. 25 E. and S. 25 W., but it is tortuous, and soon winds round much to the west, in which direction it continues with little variation until just below the village of Tabong, whence to the village of Nanphyen, three-quarters of a mile, it runs nearly north and south. Above the village of Nanphyen, after running for a short distance to the east of north, it winds round to the westward along the foot of the Kan-kan and Nwe-nhen hills through an opening in which it passes,* and then runs up directly north as far as between the villages of Poop and Ulim Pashi, when it runs off to the north-eastward hills, whence its source is derived. At

* This is said to be a subterraneous passage through the mountains.

the point where it runs to the east, it is joined by a stream of equal size called Kanning-kha, coming due north from a high mountain said to be covered with snow. It is not navigable above Willope Timphwot, and dwindles away into a mere mountain stream obstructed by rocks. Its course the whole way after passing the hills abovementioned is exceedingly tortuous. For a more full description see draft.

From the point where the Tsack-tsai penetrates the Nam-ta-ron, the Wan-tuk-bhoom bears south-west, distant five or six miles, and the village of Tsin-lon in a straight line cannot be more than a day's journey hence; we have therefore had at least a day's march to no purpose.

We continued along the left bank, or rather along the left side of the pebbly bed of the river (which is tortuous and runs nearly west until below Tabong village), making very little way until 2-20, when we crossed over to the village of Tabong and halted for the night. The stream is here from 100 to 150 yards broad, waist-deep, and runs with considerable force; so that a weakly man with a load cannot ford it with safety. Distance performed, about twelve miles; general direction, about North 65 West.

About 200 yards above the village, I found a very good house built for my friend the Myo-woon, and a set of barracks for his immense escort, but nothing for myself; I therefore pitched my tent, and located some of my followers in the huts that were intended for the van-guard of our little army and their chief the Mengala-bo, who arrived at the same time as myself. In the evening I was visited by the Tsanbwa of Nanphyen, a village three-quarters of a mile higher up the river on the same side.

18*th*.—During the morning I have had many visitors, most of them bringing some trifles—yams, salt, greens, fowl, or a little rice. Among the number was the Tsanbwa of Nanphyen and his father, the latter of whom brought me a spear In the course of our conversations I learned that the village of Willope near the Lock lai-kha was destroyed last year, and that some of the villagers were here begging subsistence; the Assamese slaves having fled into Assam. One of the refugees, who was present during the conversation, confirmed the report, and pathetically inveighed against the use of the opium to which he attributed the disaster. Abstinence however was not one of his virtues, for he was an opium smoker, and one of that numerous class who find it easier to preach abstinence than to practise it.

My cook, who had been foraging about, reported having seen a European infant in the village; he had seen it in its mother's arms. The Tsadhma, who was still with me, admitted that there was a white child in the village, and pointed to an Assamese slave of the very darkest hue as its papa. The child was sent for, and turned out to be as I expected, after seeing its father, an Albino. It is a healthy boy, nearly a year old, perfectly fair, with red eyes, and coarse snow-white hair, very like the hair of a Scotch terrier. The mother is an Assamese, about 23 years of age, fair and healthy, and one of the finest women I have seen in this part of the country. This is her second child; the first was also an Albino, and died at two months. I gave the mother a goung-boung, and the child a rupee for a necklace, and they departed well pleased. No news of the Myo-woon.

19*th*.—This morning I walked to the Nhen-pyen village, distant hence about three-fourths of a mile, and although I did not reach it till near 8 o'clock, one-half of the houses were still shutup. It is a stockaded village of eleven houses, three large, the rest small, differing in nothing that I could see from others already described. About a mile north-west of this village is the site of the old village of Beesa. The course of the river from Taboung to this as already mentioned, is north and south, but here it runs off a little to the eastward, and then winds round directly west. The curiosities of the village took but little time to see, and I returned to my tent After breakfast the villagers came *en masse*—men, women, and children—to return my call, bringing a fowl, some greens, a little salt, and two or three sticks of sugarcane The latter seemed very good and juicy, and was of good size. They grow but a few sticks of it for eating, and know nothing of the manufacture of sugar. The salt was in large crystals of a reddish brown or chocolate color; it is made from a salt spring at a hill called Thibackthop two days' journey hence. The following is the process. The water is boiled in bamboos, which are replenished as evaporation takes place, and the bamboo in this manner is gradually filled. 100 contain 2,000 tickals weight of salt.

Being anxious to facilitate the intercourse with Assam, I tried hard to persuade some of the men to accompany me to learn the sugar manufacture, and held out strong inducements for them to make the experiment I promised to feed and protect them; but all to no purpose In the afternoon the Tsanbwa brought me a basket of rice and a sword-knife, and I renewed the subject of my morning's conversation. He wished much to go to Assam, but feared that in his absence his village would be attacked, and his wife and child and property carried off. I then recommended him to collect elephants teeth and gold dust, and promised to endeavour to persuade some Assamese merchants to make a tour to these villages. This plan he liked much better; in fact, gave his hearty agreement to it. I gave him a piece of red broad-cloth, five cubits long, which he, to my surprize, accepted very unwillingly, and not without repeated solicitations. I may remark that although the Singphos and their Assamese slaves have no learning, they have as keen an idea of, and look as sharp after self as any people I know. I regret to say that the Myo-woon has not yet come up, nor have I heard anything of him. The expected supplies are also wanting

This afternoon a Singpho youth came to my tent with an old copper cooking-pot tied to the end of a stick, and slung over his shoulder, and enquired for one of my servants who he said had borrowed a new one of his master the Duffa Gam, at Mogoung, and forgot to return it. His master had sent him to make a present of the old one and get the new one back. I enquired into the affair, and was glad to find my own people were not concerned. The lad therefore returned with the old pot as he came, having had a useless walk of four days in search of an article which when new cost less than two rupees After the boy had gone, it occurred to me that one of the four jogyihs who accompanied me, might be the person sought for, and my surmise was correct. He, however, says that the Duffa Gam gave him the pot to

use as long as he required it, which, literally interpreted into fukeer language, meant, he said, as long as it had a bottom to it. I mention this trifling anecdote not for his own sake, but as one of many meanesses which I have known the Duffa Gam to be guilty of My opinion of his veracity as well as of his "highland chief" spirit and generosity of nature, has very much fallen since I have had the means of becoming better acquainted with him.

I forgot to mention that during my march of the 17th, two Assamese slaves joined me and asked my protection to Assam. They had run away from the village of Shilling-khyet, and wished to return to their own country. One, a descent looking man, said he was scion of the ancient Assam royal blood. I gave them both protection and food, and each a chatta to carry, so that if caught in *flagrante delicto* the blame might fall upon myself. This evening, however, they requested permission to return; each had a wife and family, and repented of his step. I told them to please themselves, and to go and think over the matter once more, and come to me again in the morning.

*20th.*—This morning I walked into the Tabong village close by, ten houses, enclosed in the usual bamboo stockade. The houses were small and in wretched repair. In the centre of the village is an old mausoleum of some long-since departed chief, so far respected that they do not build over it, but not kept in repair, and occupies the best part of the enclosure. Although the sun had long since risen, one-half of the village was still wrapt in sleep and smoke. The people and whole place were dirtier if possible than usual: their hair uncombed and full of dirt and wood ashes. I recommended the Tsanbwa, much to the amusement of the ladies, to drive them all down to the river daily to bathe, and to make every man repair his house, and destroy his poppy garden. Merely talking to people so overwhelmed in ignorance is of course of no use, but I am satisfied that a very great improvement in their present state might be easily effected by a resident Englishman or even by occasionally visiting them.

The two Witha-lis finally made up their minds to return, and came early this morning to take leave. They are much to be pitied. Freedom in Assam, which is but a few days' distant, inclining them one way, and an unprotected wife and family and slavery the other. They chose the latter. I gave them a small supply of rice for the road, and permission to say that I had taken them as coolies, and having no further occasion for them, they had returned. Their case is that of the majority.

During the day the Nhen-pyen Tsanbwa called and introduced several of his relations to me. They are from Ningdhing Ninggung on the east of the Irrawaddy, distant hence ten days' journey nearly east. They spoke very respectfully of our officers in Assam, and would be glad to facilitate a friendly intercourse. The subjects of trade and sending them English school-masters, were readily embraced by them, and as far as they are concerned, I feel assured any European visiting them would be kindly received.

This being the third day of my halt and no news of the Myo-woon, I wrote him a letter complaining against his delay and urging him, if he could not come himself, to send the Duffa Gam and a confidential

person of his own to me, that we might proceed at once on our mission. After the despatch of the letter some men arrived here from Tsin-lon, and reported that the Duffa had reached that village, and was propitiating the nats by a sacrifice of six buffaloes, but that the Myo-woon had not yet left Main-khwon. This is provoking enough, but I know not how to prevent or remedy it. In my letter I promised to wait two days for a reply.

21*st*.—As usual, many visitors to see me, my dog, and musical boxes It is reported commonly amonst the Singphos, and therefore probably true, that formerly there were a great many Shans intermixed with them; but since the introduction of spirits and opium, and the increase of warfare and consequent insecurity of life and property, they have removed to Mogoung and the lower country.

The Wo-thoo Tsanbwa brought me a present of a little rice just that he might not come empty-handed. The whole of the rice yet received does not amount to two baskets. He likewise was anxious to cultivate the favor of the Assam authorities; he would treat Assamese merchants kindly and cheerfully; promised to send the whole of the children of his village to school if I would send a school-master. I gave him a muslin head-dress, and assured him that any of his people going to Assam will meet with kindness and protection. Indeed, this assurance I have taken much pains to impress on all classes of people.

At noon the messengers returned with an answer from Major White both to the Myo-woon and myself. I immediately wrote to the Myo-woon a letter informing him of the contents of the Major's reply, and urging him to speed.

22*nd*.—Heard two guns this morning, said to be the Myo-woon's at Tsin-lon At half past 2 P.M. the Mengala-bo brought me the Myo-woon's answer to my letter of the 20th, which was a tissue of untruths and frivolous excuses, and the messengers who waited to see what impression it would make, laughed heartily when they saw I did not believe it. I have, however, nothing to do but wait his arrival; for although I might go on as I have come, without him, it would answer no good purpose. I hear that 1,000 baskets of rice have arrived above Kyouk-tsae, but from the difficulty of finding small canoes it cannot be here under a month, unless brought by coolies overland.

23*rd*—I learn from a Burmese officer who arrived here with the Mengala-bo, that the Myo-woon has demanded 500 baskets of rice from the surrounding villages, but at present only seventy baskets have been brought in. At noon an officer arrived with intelligence that the Myo-woon was close at hand, and at 1-20 he made his appearance and came in a few minutes to see me. The Duffa did not accompany him. I remonstrated with him in strong terms against such unnecessary delay, and also against his allowing the Duffa Gam to remain behind, and again informed him that the responsibility of the failure of the mission would rest with himself; that I should write out a full account of his conduct, and forward it to Colonel Burney for presentation to the King, &c. I urged him to send at once for the Duffa Gam, which he promised to do. He them inquired why Major White had come to the Lwe-pet-kai or pet-kai mountains

instead of waiting near the Tapan-keng-khyoung, which he said was the ancient boundary of Assam. I replied shortly that this was not the proper time to enter into that discussion, and that Major White had come to what he considered to be the boundary of the two countries. Referring to Major White's letter, I enquired if he would reduce his force and accompany me with 25 men, and stated that it was my intention to leave half my baggage and tent behind, and start the day after to-morrow by the road by which the Sepoy Sudeen Sing returned last year, and produced Captain Hannay's map to show him that it was but four marches from this to the place where the Major had agreed to meet us. He objected to the situation of the Lwe-pet-kai range as therein laid down. I told him that this was not the map by which the question of boundary would be settled; that Captain Hannay, not having been to the Lwe-pet-kai, had placed it where it was according to the best of his information. He then proposed to send for his own Burmese map, and on comparing them they were exactly similar; the coincidence was remarkable. He seemed embarrassed for some time, and at length said his own was a copy made by himself from the Palace map, and that he had made a mistake in copying it. He again referred to the boundary line, and I inquired for the date of his evidence; he had no date. The events were in times long past; they began from the destruction of the world and the descent of the Byammas upon the earth, but after a few dynasties his record failed him. If he has no better evidence than this, I imagine there will be but little difficulty in settling the question, for I know he had the Shan Rajameny while at Myoung, and selected such parts of it as he considered best suited to his purpose; and I believe that even this far-fetched evidence is not to be found in it, for on my requesting to see his extracts bearing on the point, he said they were in the Shan language, and not translated, which I know is not true, for his people were employed in making the translation and extracts at the time that I was endeavouring to procure a copy for myself. He left me, promising to make all possible haste.

After dinner his *factotum* and right-hand man came to see me, and I suppose to ascertain in a quiet way what my intentions were. He is a cunning old man, and I think without exception has less respect for truth than any Burman I ever met with, although a strict observer of the external forms of his religion, and eternally counting his beads. By his own account he has had a "vow in heaven" for twenty years to live righteously, and eschew wordly vanities. I think from the tone of his conversation, he wished to set aside the Duffa Gam's business, and make the boundary question the sole object of the mission; indeed, he spoke of the Duffa's attack as between two subjects of Burmah. But this notion, if he had it, I crushed by stating that the boundary question would not be opened until the former affair was adjusted, and it is not unlikely that this is the reason why the Duffa Gam has been permitted to remain behind. I gave him a message for the Myo-woon, and a dose of medicine for himself, and he returned.

In the evening I went over to the Myo-woon to ascertain what had been done. He was in consultation with his officers and people

as to the best route to the appointed place of meeting. By this route, which was *viâ* Thek-ke-toung, we should have a march of thirteen days. I then gave him a copy of the sepoy's route which reduced it, including one day's retrograde march, to four days at least; the distance was performed by him in three days from Kasanaga to Ramlang near the Nam-ta-ron, but would probably take six or seven. The headman who accompanied the sepoy has been sent for from Main-khwon, and will with the Duffa, I hope, arrive to-morrow, and until then I must wait for his reply.

The Myo-woon has made up his mind to leave half of his men here, and proceed with the other half. I objected to this number as being much too great, and to-morrow must endeavour to accomplish a still further reduction.

24*th*.—After breakfast I went to the Myo-woon, and endeavoured to persuade him to start to-morrow morning with twenty-five or thirty men as recommended by Major White, and to take the route by which the sepoy returned from Assam last year. The account of this route by which we should have to make a retrograde march being unfavorable, we shall not take it. It will make but little difference, perhaps not more than a day, as it is the same from Thek-ke-toung, which is but three or four marches hence: I proposed writing to inform Major White of our near approach, and letters were accordingly sent both by the Myo-woon and myself. In the course of conversation I informed him that Major White's letter was written by his (the Myo-woon's) own messenger, the Major's interpreter not having come up; and casually asked if he had it by him. He produced the letter, to which was affixed a most improper and servile postscript. I informed the Myo-woon that Major White, who was an officer of an equal rank with himself, never could have dictated such a P. S., and not understanding the Burmese language, the rogue had written anything he thought would please his master. The P. S. was cut off and burned.

Since the Myo-woon's arrival, I have scarcely had a single visitor. The Tsanbwas having been required to furnish a certain quantity of rice, have despatched nearly all their disposable force, with 500 of the Burmese troops, to the adjacent villages for it. Our party now, including followers, amounts to upwards of 2,000 men, and there is not at present 100 baskets of rice amongst us all.

Although news of a part of the 3,000 baskets from Woon-tsoo, having ascended the Kyouk-tsai or waterfall, reached us at Main-khwon twenty days ago, the Myo-woon is so provokingly deficient of management, that not a grain of it has as yet been brought in; and instead of despatching the greater part of his immense escort to bring it up, which would have enabled us to start at once from Main-khwon, he employed them in collecting driblets from the petty villages, which were consumed as soon as collected, and never furnished at one time above half a meal per man. This evening an officer of the Woontho force, a poor old man, 61 years of age, applied to me for some cough medicine. He complained bitterly against the Myo-woon who had struck him for presuming to intercede for his men against a demand for two tickals per man, which the Myo-woon had this day ordered to be assessed. This is the third demand that has been made upon them,

and considering the excessive price of provisions (four and five ticals per basket) it does seem even for Burmah somewhat unjust. At Mogoung three ticals, at Main-khwon two, and here two, making from the whole force, say 1,500, who pay, out of the 2,000 men, 10,500 ticals It is true that with the money thus collected the troops are furnished with rice, but it is probably at the rate of 500 per cent. above what they could themselves buy it at, and above what the Myo-woon actually pays for it. The peculiar beauty and refinement of the transaction is that the money is paid out of the sum each man received for his services on the present mission, and although they were paid in silver varying from 25 to 60 per cent. alloy, the Myo-woon's assessment must be made in ruetnee, nearly equal to rupee silver!

The party sent last year to Assam by Maha the-lawa, and who accompanied Captain Hannay as far as Main-khwon, arrived yesterday at Nhen-pyen on its return to Ava, having partly succeeded in the object for which they were sent Business with the Myo-woon prevented me from going to them to-day, but I sent my writer, and they appear full of complaints against the Assam Rajah, a statement of which they have laid before the Myo-woon.

*25th.*—For several days past I have been endeavouring to exchange a musket and silk putsho with the Nen-pyen Tsanbwa for rice, having failed to purchase it with money. I was anxious to get a sufficient supply for my followers and servants previous to the arrival of the Myo-woon, so as to be independent of him, and this morning I went again making a last effort, which, although I required but ten baskets for the musket and putsho, not a quarter of their value, was ineffectual. I saw the party from Assam, and took down a statement of their complaints, and invited the headman to accompany me to Major White, that, if real, they might be settled without delay. He refused to go, but promised to show me the statement he had laid before the Myo-woon as soon as the latter returned it, that being essentially the same as mine, but having the advantage of dates to the transactions.

The Tsanbwa of Ning-ding-Ning-gung brought me a present of one and a half ticals of golddust, and gave information regarding the situation of his village, and confirmed other information previously obtained. He was very importunate for a musket, which I gave him.

The Myo-woon visited me. The Duffa not arrived, though hourly expected. The Myo-woon gave me a supply of provisions for my people, sufficient for twenty days; and it was agreed that we should start to-morrow.

At about half-past 10 P M. I received a message from the Myo-woon that the Duffa Gam had not arrived, but was at the village of Shilling-khyet, and requesting to know if we should go on without him. I immediately went over to him, and repeated my oft-told complaint against this gross delay, and caused him to order the Duffa Gam to come forthwith. The letter was written and despatched in my presence at 11 P.M.; it commenced by stating that the Duffa had supplied but little provisions to the force; had obtained leave to visit his family as a favor; that the business was impeded by his absence; and concluded by ordering him to be here by daylight, &c.

*26th.*—Everything prepared for starting, but the Duffa did not make his appearance until 6 P.M ; so that there is another day lost. The whole day has been cloudy and threatening rain.

*27th.*—Started this morning at 6, and at 6-15 we had reached the end of the plain and entered the jungle. Still continuing through the jungle till 7 o'clock, we came out on a small narrow strip of plain, along which we kept S. 20 W. for ten minutes and again struck into the jungle—course west, and at 7-50 halted on the bank of a small nullah to breakfast. At 8-40 we started again, and in fifteen minutes came to the Ta-khyet-khyoung, a good sized nullah, along the bed of which we proceeded north for three or four hundred yards, and ascended its right bank at the site of the old village of Pong-kran-timphwot; no inhabitants. This nullah runs from the north-eastern hills, and empties itself into the Nam-ta-nœ. At 9-25 we came to a long narrow patch of paddy cultivation, with a foot-path running into the jungle north; but having no person with me that had travelled this road, I could not ascertain the name of the village to which it leads. Halted till 9-40, when we again struck off into the jungle N. 20 W, and at 11-20 rested for a few minutes on the bank of the Kalon-kha, running from the N. E. Here we were joined by an Assamese slave, who asked my protection to Assam, and gave me the name of this nullah. We have made but little progress in the last half hour, the jungle not being cut down. We halted at this stream till 11-40, and then continued north-westerly till 1-45, when we came out upon the bank of the Ta-shiek-khyoung, but did not descend it. At 1-50 we came to a foot-path on the left hand running nearly south to the village of Bon, and continuing through the jungle nearly west we came again upon the Ta-shiek-khyoung, crossed it, and halted for the night.

The road to-day is mostly a good foot-path, alternately through plains and jungle; the general direction about N. W., and distance about nineteen miles. The soil is red and sandy. The tea plant is found here, and there are many large and very fine trees of the toung-bain, as also bamboos, citron, &c. At 6 P.M. the Myo-woon arrived, and sent to say he was much fatigued. I happened to be at dinner, and sent him, as the best remedy for fatigue, part of a grilled fowl and half of my curry, &c., and in the evening I went over to see him. In order to overtake me, he had come on with only six or seven of his people, leaving his *cuisine* in the rear, so that my dinner was very acceptable; and long after dark the troops and followers were dropping in, and all was confusion. Not an inch of ground but what was covered with thick jungle; the left wing was in the place of the right, and the right anywhere but where it ought to have been. The Myo-woon did not start until past ten o'clock, and I proposed that in future we should start together so as to arrive in good time, which he agreed to. We have come two stages to-day.

*28th.*—Started at 6 A.M.; road along the bed of a feeder of the Ta-shiek-khyoung, full of stones and large masses of rock, between low jungle-covered hills. After I had proceeded about a quarter of a mile, a messenger from the Myo-woon overtook me and requested me to halt, as an officer with despatches from the Lhwot-tan had arrived

at Nhen-pen, and would reach the Myo-woon to-night. My baggage had preceded me about a quarter of an hour, and I objected to halt, and requested that the officer might be ordered to follow us; and promising to make a short stage, that the Myo-woon might overtake me, the messenger returned. At 6-45, course about N. W., I overtook my tent, which from the difficulties of the road could not keep pace with the rest of the baggage. I therefore determined to send it back, and had halted to write a note to the Myo-woon on the occasion, and to request him to forward without delay any letters that might be in the expected packet for me, and to detain the messenger for my reply. Whilst writing this note, the same messenger with two officers of the force arrived, and the former very rudely demanded the reason of my not halting as the Myo-woon had *ordered*. The commencement of his message was delivered in so exceedingly insolent a manner, that I would have nothing to say to him, and wrote a complaint of his conduct to the Myo-woon, which I forwarded by the other officers. The messengers returned, and I promised to halt at the next stage, or as soon as I overtook my baggage, and found a suitable halting place. 7-30 started again: course and road as before, and at 7-45 overtook my baggage, and halted to breakfast on the edge of the before-mentioned nullah, not more than two miles from the Ta-shiek-khyoung. While at breakfast a third set of messengers arrived with a letter the Myo-woon had just received, informing him that a party, consisting of the Reverend Mr. Kincaid and some natives of Western India, were on their way with letters and packages for me, and would reach us to-morrow; and begging of me to halt, as he dare not proceed after the notice he had received from the Lhwot-tan officer; it would, he said, be running away from, and treating the King's despatches with disrespect. Although vexed and disappointed beyond expression, I have promised to wait, which I fear will occasion a further delay of two days. I wrote a note to Mr. Kincaid entreating him to join me with as little delay as possible, and have nothing now to do but wait patiently the result

Our halting-ground is the most uninteresting in the world—a narrow ravine between two hills, covered with a dense damp forest, through which the sun is visible only at noon-day. However, as we were compelled to halt, my coolies set about building leaf huts, and during the day amused themselves by making bad-weather hats of the same material.

*March 1st.*—Some messengers whom I sent to the Myo-woon returned at 4 P.M., and reported that Mr. Kincaid, finding I had left Mogoung, and hearing an unfavorable account of the country and people, had forwarded the despatches and returned to Ava. My letters had reached the Myo-woon who promised to bring them on to-morrow; I, however, sent back for them immediately, and they reached me in the evening.

*2nd.*—Having written Colonel Burney, we resumed our march at 6 A.M.; course at first along the bed of the feeder, and afterwards a winding narrow foot-path through dense jungle until 6-30, when we crossed the stream where it rushes over large barren rocks, and is confined by higher and steeper forest-covered hills. We now

left the stream, and cut our way through forest and low underwood (the road not having been prepared) until 6-45, when we again descended into the bed of the stream and continued along it. At 7-5 we left the stream and crossed a low hill on its right bank, and at 8 halted to breakfast on a clear spot at the foot on the opposite side. While crossing the hill we met two small parties of Singphos, one from Ta-roon-kao, a village high up on the Nam-ta-ron, the other from Beesa; this last reported having seen Major White and Captain Hannay, seventeen days before at a place called Senan-khyoung. At 8-25 we commenced a steep ascent, and at 9 descended on the opposite side, by a rocky, steep, and tortuous foot-path to a mountain stream called Nam-ta-wa or Ta-wa-khyoung, which we crossed, and immediately ascended another hill, whose summit we reached at 9 35, and were obliged to rest ourselves for a few minutes. At 9-45 we descended by a tortuous foot-path winding down the side of the hill, and at 10 reached a small stream at the foot called Lon-kran-khyoung, rushing through a ravine filled with immense boulders of sandstone and serpentine rocks. At 10-25 we again began to ascend, and at 11-20 reached the pass at the summit. Here I halted to try the boiling point of water, which was 206, thermometer being 69, giving an elevation of 3,322 feet above the level of the sea. Started again at 12; slight ascents and descents and along the ridges of hills until 12-20, when we reached a high hill called by the Singphos Kotak-bhoom, and by the Burmese Thek-ke-toung. This hill forms the north-western boundary of the valley of Hoo koom, of which a very extensive view is obtained.

My coolies were now very much distressed owing to the heat of the day and badness of the road, and begged to be permitted to halt here, but as the day was only half spent, and water was not procurable even in sufficient quantity for cooking, I persuaded them, after resting themselves, to make a push for the next stage. Allowing them half an hour to rest and grumble, at 12-55 resumed our march, and ascended till half past 1, when the poor fellows were brought to a standstill, the road in some places being almost perpendicular. We rested on the steep side of the hill until 1-45, and served out a glass of arrack all round, which brought out a few *facetiæ*, and put the men into better spirits, and at 2-5 we gained the summit. The road was a succession of gentle ascents and descents, the latter predominating, until 3-5, when we again rested until 3-30, and by the boiling point of water I ascertained our height above the sea to be 4,424 feet. From this to our halting place at the Nam-ta-yah, which, with hard walking, I reached at 5-45, the road is a descent, sometimes scarcely perceptible, sometimes steep, narrow, and rugged, particularly the last two or three miles, where the forest is so dense that a loaded cooly can with difficulty make his way. I was nearly first on the ground, my servants and some of the lighter laden coolies gradually following; but most of them did not come in until half past seven o'clock, and were of course excessively fatigued. Distance performed, about thirteen miles; general direction, north-west.

The hills are thickly covered with large forest trees, and occasionally bamboos, but there is neither teak nor tea. The base, wherever visible, is serpentine rock; the soil red.

The Nam-ta-yah is a stream about twenty yards wide, having its rise in the northern mountains, and running westward three nights' journey from our halting place, empties itself into the Nam-ta-mai.

*3rd.*—The lateness of our arrival compelled us to put up in two small leaf sheds already there, neither wind nor water-tight; and last night the rain came down in torrents, and wetted us completely, bed and baggage. We all passed a sleepless night, and in the morning I found the coolies unequal to another such march, and as the baggage required drying, I resolved upon leaving it to follow leisurely; and taking two servants, two of the most active coolies, and my Burman writer, each carrying five days' provisions, I set forward on my journey.

Started at 7-50, and in an hour crossed a hill, and descended the bed of a stream called Ka-tsee-khyoung; course nearly north over a steep, narrow, tortuous road, through bamboo and other jungle swarming with leeches, which we found very troublesome. Kept along the bed of the nullah until 9, and then ascended a forest-covered hill on the left bank until 10, when we commenced the descent, and in twenty minutes reached a mountain stream at its foot called Pedu-khyoung rising in the west, and running eastward round the foot of the hill, empties itself into the Nam-ta-yah above our halting place. The stream is here not more than from ten to fifteen yards wide, its bed is a deep ravine filled with large blocks of sandstone, and blue clay slate in decomposition. Crossing the stream, we reached the summit of a very steep hill at 11-35, and rested till 11-45. From our resting place we observed higher ranges of hills on the east and west of us running north and south, parallel to each other At 12-10 we had again descended to the Pedu-khyoung, along whose stony and tortuous bed we continued until 12-35, when we struck into the jungle on the left bank for a few minutes to avoid a difficult pass, and again traversed its bed until 12-50. We now finally left the nullah and ascended a steep hill, and at 1-35 reached a small pool of water at its summit called Kham-pedu-tsa-khan, having been one of the stages of the Burmese army under Mengyih Ma-ha-asilwa on its route to Assam. At 1-45 we started again and continued to descend until 3-55; the road very steep and slippery from rain. During this part of the march, which is through bamboo forest, we saw several elephant tracks. The soil of these hills are reddish clay, and the base, here and there discernible, is serpentine rock. We now ascended until 4-25, and came to the site of an old Khyen village called Kha-kan, known by a few wild plantain trees. Hence by a steep descent at 5-5 we reached the Kha-thung-khyoung, and continued along its bed until 5-20, when we halted for the night where it joins the Nam-ma-ron; distance performed 15 miles, general direction north-westerly. Two-thirds of the way between the village abovementioned and Kha-thung-khyoung there is a spot of black clayey salt earth much resorted to by animals, whose footmarks on it were very numerous.

The Kha-thung-khyoung is a mountain stream, with a pebbly bed about 30 yards broad, containing at this season but little water, but impassable in the rains. We halted in its bed, the only clear spot we

have seen since leaving our yesterday's halting place. All is dense forest without a sign of habitation.

*4th.*—Started at 7 this morning, our course up the tortuous bed of the Nam-ma-ron, and at 7-50 passed the mouth of a mountain stream on the right bank named in Singpho Joom-kha, and in Burmese Tsadweng-khyoung, from its having a salt spring at its source. We continued along the bed of the stream as before, frequently fording waist-high, and at 8-25 halted to breakfast. Started at 8-40, and at 9-30 ascended the forest on the left bank to avoid a turn or two of the stream, and crossed over the site of an old Singpho village called Insai-timphwot or old Insai, long since deserted, and now a perfect jungle. At the point where we left the bed of the river a small mountain stream enters from the north called in Singpho Ka-tsoo-kha. At 9-50 we again descended the bed of the river, and halted until 10-10, to divest ourselves of dozens of leeches that had stuck to us during the few minutes we were in the forest. At 10-40 we reached a small paddy plain about half a mile wide, in the centre of which stood the village of Nam-ma-ron, mentioned by the Sepoy Sudeen Singh, but now destroyed. Here I saw the wild citron, a herd of 12 or 14 buffaloes, and put up some partridges. At 11-5 we crossed the stream again, which here runs nearly north and winding round the foot of a hill again takes a turn to the north-west. We left the river and cut across the above hill, the summit of which we reached at 11-45. Here was a fresh clearing, and after some little difficulty we found a road running south through bamboo forest to two or three houses occupied by a party of Singphos from Ningrang. The herd of buffaloes seen on the plain at the foot of the hill belonged to these people, from whom I have obtained the following information. Their party, forty in number, came from Ningrang, a village on the eastern side of the Irrawaddy, and had resided here between two and three months. The women were out in search of supplies, and all the men, except my informant, who was left in charge of the houses and a few old women, were away on an expedition, and not expected to return for two months. As these people seem to be under no control, I endeavoured by promising a trifling present to bespeak their good offices for my servants and followers, who were bringing up my baggage, and might be expected to pass this way in two or three days. At 12-40 we started, and my informant very civilly accompanied us down the hill, and at 1 P. M. we again descended into the bed of the river. After a further march of 20 minutes along the bed at the nullah rain began to fall, and we halted for the night. The general direction is about N W., and distance nine and half miles.

The river runs between hills varying in height from 200 to 1,000 feet, densely covered with forest to the water's edge, and apparently uninhabited. There is no road, and the route, which is along the stony bed of the river, is rendered both difficult and painful by the stones and angular masses of rock, in many instances covered with wet mass, upon which a footing is with difficulty maintained. We have suffered much from leech and dum-dum bites; of the former I had no less than 120 on my feet and legs, which in consequence were swollen and painful. The itching occasioned by the bite of the dum-dum is intolerable.

Our visitor remained with us about an hour and assisted in building a shed, and on taking leave he promised to render every assistance my followers might require.

*5th.*—The rain came down steady and heavy and continued all night, but we managed by an extra leaf here and there to keep ourselves tolerably dry. At 6-30 we started and continued along the bed of the stream as yesterday, and at 8-10 halted to breakfast, having forded the stream thirteen times. At 9 o'clock, just as we were starting, a party of Nagas were observed to issue from the forests. A moment's inspection of their loads convinced me they were carrying the baggage of a European officer, and in a few seconds Captain Hannay and Doctor Griffith made their appearance. The former had been instructed by the Supreme Government, after the conference with the Burman Chief, to proceed to Ava; and the latter, who was a member of the late Scientific Mission in Assam, was ordered to accompany him. From these gentlemen I learnt that Major White, the Political Agent in Upper Assam, whom I was instructed to meet, had been unable to wait the time appointed, but, although apparently without any great expectation at seeing me, had promised to descend to the Burmese side of the boundary mountains to-day. As we were now within one day's march of these mountains, I immediately despatched a note to Major White, informing him of our approach, and a second note to urge on the Myo-woon, who with the Duffa Gam was two marches in the rear. At 10-30 I continued my march, accompanied by Captain Hannay and Doctor Griffith, and leaving the river, struck into the forest across a low hill, and at 11-35 again descended into the bed of the stream, and kept on our course until 12-10, when we halted. It was thought advisable that Dr. Griffith should remain here until my return, as I doubted not, with a little assistance from the Myo-woon, being able to spare him sufficient of my own coolies to carry on his baggage. I therefore gave him a letter of introduction to the Myo-woon, who I expected would pass him to-morrow or next day, and requested him to detain my baggage when it came up, and to supply his followers out of my stock of provisions, which would enable him to maintain his ground until my return, which I expected would be in about four days. At 1 P.M. Captain Hannay and myself proceeded on our journey. Our route lay along the bed of the nullah until 4-10, when we halted for the night. The course to-day has been very tortuous and much more westerly than before, and I have forded the stream frequently more than waist-high, no less than forty-four times; distance about twelve miles.

This evening the coolies who conveyed Captain Hannay and Doctor Griffith's baggage across the mountains had nothing to eat. Being much averse to entering the Burmese territories, they had engaged only to cross the frontier mountains, where Captain Hannay expected to find assistance, and had brought no provisions with them They had already, before meeting me, refused to proceed, but were induced by promises and persuasions to go on till the evening in the hope of falling in with assistance; but meeting me this morning, and learning the state of the country they returned, and now, having their faces towards home, bore their supperless situation very philosophically.

*6th.*—Started at 6-30; course up the bed of the nullah as before, but much more difficult from the increase both in size and number of the rocky boulders with which the bed is obstructed. At 8-30 we struck into the jungle, and in five minutes halted to breakfast at the foot of the Lwé-pet-kai mountains which form the boundary between the British possessions in Assam and Ava. Perceiving no signs of Major White having crossed as expected, at 9 we commenced the ascent, in many places very steep and difficult, and at 12-25 reached the summit. We now began to descend, and at 1-25 entered a small stream called Nam-yang running between two portions of the Lwé-pet-kai mountains, separating them and forming, according to the Assam history, the boundary between the two countries. Here I received a packet of letters from Major White, who, in consequence of a scarcity of provisions and the irruption of a party of Singphos in his rear, had been compelled to return. We however continued our march, ascending, until 2-35, and then descending a steep winding foot-path until 4-40. We halted on the bank of a small mountain stream, named Young-sang, in the house Major White but yesterday vacated.

The general direction of to-day's march is a little to the north of west; distance, about 16 miles.

Captain Hannay's coolies, who were Nagas of the neighbouring hills, now returned to their homes; and that officer and myself resolved upon waiting here the arrival of the Burmese Governor, and the result of a letter I had forwarded to Major White informing him of my arrival, and requesting him, if possible, to return. But from the circumstances above stated, he found it impossible to do so. He had waited here from the 23rd of February to the 5th of March, the day on which I had by letter appointed to meet him. We were now not more than ten miles apart (as I afterwards learned from my messenger who left Major White's camp at day-break and reached me by 9 o'clock A.M.), but judging from that officer's letters he seems from an early period to have doubted either the power or intention of the Myo-woon to keep the engagement, and as the mission of last year had been unable to proceed beyond Main-khwon, perhaps he may have had some reason for his doubts.

Although Major White could not wait my arrival, he supplied by letter the necessary information and documents upon the subject of discussion with the Burmese Governor, and as Captain Hannay was empowered by the Supreme Government to act, the disappointment was less than it otherwise would have been.

The Burmese Governor reached the summit of the mountain on the 8th, and sent to ascertain what he was to do. On the morning of the 9th Captain Hannay and myself proceeded up the mountain, and met him on his way down. We returned together and halted near the Nam-yang Nullah, which we conceived to be the boundary line.

*11th.*—The business of the mission being over, and Captain Hannay, from want of coolies, being unable to accompany us, although we halted here a day in the hope of their arrival, the Myo-woon and myself retraced our steps, and Captain Hannay returned into Assam.

The Lwé-pet-kai (Cook's Beak Mountain) range runs in a direction N 7 E. and S. 7 W., and forms the boundary between Assam and Ava.

It is a double range, and along the valley between the ridges, at the height of 4,927 feet above the level of the sea, is the exact boundary line. A small stream, named by the Shans Nam-yang, formed by the rains and running northward, passes through a lake, and continuing through the whole extent of the mountain, is lost in the Lack-lae-kha, a large mountain stream emptying itself into the Namta-ron, several days' journey above the village of Nhen-pyen.

The highest part of the mountain passed over is 5,413 feet. The whole is a dense forest of the usual large trees and underwood, but I believe neither tea nor teak is found upon it. It seems to be uninhabited, and forms an excellent boundary.

As Dr. Griffith had crossed the mountain, I attempted no account of its forest productions; and although that gentleman found many interesting plants, I believe he discovered nothing valuable, and neither teak nor tea, which I supposed to be indigenous to these mountains.

The distance from the village of Nhen-pyen to the frontier is by the road about ninety miles, the whole of which is either through dense jungle, up the stony beds of rivers, or across steep forest covered mountains. There is not a single village the whole way, nor do any of the mountains appear ever to have been inhabited. The distance from the amber mines or Main-khwon to the frontier is by the road about 140 miles, and the direction north-westerly.

During my sojourn amongst the Singphos I obtained the following information respecting them, and although not perfect, it will give some idea of the various tribes, their numbers, &c., &c.

1. Lapae, most numerous and most important.
2. Mirip, or Mirip Sha.
3. Tisan, Du-du-Tisan, or La Tsan.
4. La-tang, or Ing Yaung.
5. Oom-khoom tshung, or Oom Khoom.
6. Ing-tung-tung pen, or Ing ting.
7. Ing-kha-kha-sha, or M'jyih, M'jah.
8 La-ná king, or Moran.
9. Nga-mae-sha, or Ing-ngon-ngon-mae.
10. Mooroo, a mixture of Mirip and other tribes.
11. Yo-hyen.
12. La-shi.

Besides the above there are-Ka doos, Ka khoos, and others, but they are not numerous, and reside principally on the east of the Irrawaddy. They are less civilized than the Singphos. Indeed the Kha-koos seem to belong to the above tribes, the difference being in the degree of the civilization. There are Mirip Kha-koos, Tisan Kha-koos, &c.

*List of villages of the Lapae tribe of Singphos.*

Villages east of the Irrawaddy:—

1. Nam-pang.
2. Koo-koot.
3 Loo-koon.
4. Simah
5. Poon-khan.
6. Ning-loom.
7. La-koom.
8. Thyn-Phoom.

9. Rung-wa.
10. Wammoo.
11. Loony-tsoong.
12. No-Khyun.
13. Lu-ding.
14. Mong-ngi.
15 Boom-ma.
16. Ko-ree.
17. Mem-jee.
18. Woo-yah
19. Mung-Tswan.
20. Zan-la
21. Sidan-la
22. Pung-zam-la.
23. Adun-la.
24. Age-ya-la.
25. Miron-doo.
26. Ma-loom-doo.
27. Woon-gan.
28. Pa-khyen
29. Tipok.

Villages west of the Irrawaddy :—

30. Aurah
31. Pungun.
32. Kirah.
33. Atsi.
34. Nou.
35. Tsitun.
36. Li-dhung.
37. Wa-wung.
38. Pirau.
39. La-jah.
40. Kotah.
41. No-Pwe.
42. Sthong-ya.
43. Nging-Khat.
44. Ka-youn-Toe

These villages are between the western bank of the Irrawaddy and a high mountain called Kummoon Bhoom, which is three nights west of the Irrawaddy and three nights east of the Singpho village of Malaboom. They have Assamese slaves, but not so many as the Singphos about Hookoom and Mogoung. The price of an able slave is from 60 to 70 ticals.

*List of villages of the Mirip tribe.*

1. Sirang.
2. Kun-tan.
3. Kood-dhoom
4. Sipom.
5. Kum-yang.
6. Oomah.
7. Sitoong-yang.
8. Mache.
9. Kin-chung.
10. Wey-thoo.
11. No-Bhoom.
12. Poong-kran
13. Wa-jah
14. Poong-krot
15. La-nga-thoo
16. Ma-yat.
17. Ma-chang
18. Nyung-wang-khung
19. Ma-chong
20. Ka-dang.
21. La-bom
22. Koom-nheng.
23. Rum-noo
24 Room-jah.
25. Ka-lat
26. La-ma
27. Long-khang
28. Kusan.
29. Tung-yang.
30. Choe-dong.
31. Lang-jang
32. Tseng-num.
33. Ka-long.
34. Nung-doong.
35. La-gyih.
36. La-moung.
37. Tau-ma-jah.
38. La-grong.
39. Tsai.
40. Kham-pang.
41. Koom.
42. Boom.
43. Intsang.
44. Man.
45. Lat.
46. Inden.
47 Neng-ghung.
48. Pood-dho.

49. Ting-sa.
50. Ka-lai.
51. Oomah.
52. Avon.
53 Oom-rwe.
54. Ningdhing
55. Ny-dhong.
56. Sum-lang.
57 Kin-yang.
58. Wunnan-khang.
59. Num-jih.
60. Num-la.
61. La-yang.
62. Rai-sae.
63. Woolobhoom
64. Ka-nae-jat.
65. Poop.
66. Ta-ma-jah.
67. Tsing-reng.
68. Na-nong.
69. Ning-gung

Kood-dhoom Tsanbwa, named Shilong-Yang-Kam, is the chief Tsanbwa of this tribe, and lives at the village of Kood-dhoom, near the Nam ta-na.

The following, I am told, are each as numerous as the whole of the Tisan tribe, but this no doubt is an exaggeration. My informant could not give the particulars. All but the last will be found in the list.

1. Ning-dhing.
2. Nung-gang.
3. Oom.
4. La-gang.
5. Ma-chong.
6. Kadang.
7. Kalat.
8. Looreng.

*List of villages of the Tisan tribe of Singphos.*

1. Sinlon
2. La-lon.*
3. Si-yong.*
4. Chup-khan.*
5. Noong-Ru.*
6. Tsing-bun.*
7. Wun-nan.*
8. Wak-khet-Tooroop-koo.*
9. Shi-raw.*
10. Nung-krop.*
11. Poong-ing *
12. Rum-tshan.*
13. Pook-koom *
14. Kottah.*
15. Tshou-lang.*
16. Bee-sa.*
17. Num-brong.*
18. Willope, destroyed last year.
19. Imbong.
20. Kha-kop.
21. Tsi-kang.*
22. Tsoong.
23. Ning-Dung.
24. Katan.
25. Pan.
26. Tsing-gong.
27. Wi-gran.
28. Tsum-pong.
29. Tu.
30. Tsi-pan.
31. Tim-phwot-Tin-kri.
32 Ning-rang.
33. Ta-gyae.
34. Matshat-kao.
35. Pa-Boom.
36. Ning-mwe.
37. Me-rim.
38. Wallah.
39. Wil-ti-to.
40. Shing-myen.
41. Woo-Bya.
42. Tsim-Ban.
43. Phullong.
44. Tshou-mong.
45. Ka Khyen.
46. Lu-joun
47. Poon-be.
48. Poong-koong.
49. Tshing-reng.
50. Nga Long.
51. Tsin-Boom.
52. { La-gyih. / Koom-reng. }
53 Koom jong.

54. Ti-Neng.
55. Ti-Ban.
56. La-tsheng.
57. Koom-pee.
58. La-Dhwot.
59. Rujjao.
60. Tsan-cha.
61. Kunnum.
62. Tim-bong.
63. Kuddoo.
64. La-cha.
65. La-gwé
66. La-Bung.
67. La-Tsi.
68. La-Bya.
69. La-long.
70. In-loup, or Toom-tsa.
71. Tsinae.
72. Shim-Bwe-yung.
73. Ning-yum.
74. Ning-gau.

The villages marked with an asterisk(*) are said to be on the Assam side of the Lwe-pet-kai mountains.

*Latong tribe of Singphos.*

List not obtained.

*List of villages of the Oom-Koom-Tshung tribe of Singphos.*

1. Ka-li-yung.
2. Koun-toung.
3. Ning-run.
4. Pa-tsee.
5. Ma-Kwe-thong.
6. Ning-jou.
7. Poong-kran-jaup.
8 La-mae-sha.
9. Mi-pa-sha.
10. Nu-lang.
11. Intou-tou.
12. Ting-reng.
13. Nout.
14. Tshou-mong.

There are some villages of this tribe on the east of the Irrawaddy, and also on the hills on this side, but my informant did not know them.

*List of villages of the In-ting or Ing-tung-tung-Pen tribe of Singphos.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | Tahong ... | ... 10 | 16. | Tsing-pung | ... 15 |
| 2. | Niding ... | ... 10 | 17. | Ny-gae-yang | ... 20 |
| 3. | Impouk-to | ... 12 | 18. | Khon-ni-too | ... 30 |
| 4. | Noon-joong | ... 50 | 19. | Inting-Tsapyang | ... 4 |
| 5. | Loong-kang | ... 40 | 20. | Kamoung ... | ... 6 |
| 6. | Ting-sa-hon-wang .. | 20 | 21. | Sing-jou ... | ... 5 |
| 7. | Tsing-lup | ... 40 | 22. | Ny-sim ... | ... 15 |
| 8. | Tsing-Dhung | ... 100 | 23. | Nung ... | ... 18 |
| 9. | Ning-ru ... | ... 20 | 24. | Khyet-doo ... | ... 20 |
| 10. | Tang-pang | ... 30 | 25. | Kaman Sina | ... 200 |
| 11. | Aly-pat ... | ... 10 | 26. | Ing-tshae-ka-kha | ... 20 |
| 12. | Chou-wa | ... 10 | 27. | Ing-ting-Tsoo-bau | ... 40 |
| 13 | Tsool-kum-pung | ... 30 | 28. | Loung-mae-kong | ... 15 |
| 14. | Ri-koo ... | ... 20 | 29. | Krou-too ... | ... 10 |
| 15. | Li-yang ... | ... 15 | 30. | Silap-too ... | ... 20 |

31. Si-kroon-khan ... 100

*List of villages of the Moran tribe of Singphos*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1. | Kathan-thoo | ... | 35 | 12. | Pau-rau ... | ... | 10 |
| 2. | Nan-khong | ... | 30 | 13. | Yang-khung | ... | 30 |
| 3. | Si-lan ... | ... | 10 | 14. | Tin-gram | | |
| 4 | Mo-wun ... | ... | 50 | 15. | Tou-lon. | | |
| 5. | Lo-lang ... | ... | 30 | 16. | Ning-ting. | | |
| 6. | Kha-len ... | ... | 30 | 17. | Poong-gah. | | |
| 7 | Ny-doo ... | ... | 20 | 18. | Pun-doo. | | |
| 8. | Li-kha ... | ... | 40 | 19. | Lo-mun. | | |
| 9. | Yo-Pang .. | ... | 10 | 20. | Nim-la. | | |
| 10. | Ning-Sim | ... | 10 | 21. | Ny-chan. | | |
| 11. | Ny-kung | ... | 22 | 22. | Sim-prong. | | |

This tribe are not numerous, and this list is said by two people to comprise the whole of the villages. They have but few Assamese slaves.

*Nga-mae-sha.*

List of villages of this tribe not obtained.

Moo-roo,
Yo-hyen,
La-she, } *A mixture of several tribes.*

These three tribes are not numerous; they live deep in the western mountains, and are considered as savage by the Singphos generally, with whom they have but little communication. Both sexes are said to go naked except a small piece of cloth, the size of the extended palms, suspended from the waist. Their weapon is the bow and arrow; they have neither spears nor swords.

By the foregoing lists, which do not pretend to great accuracy and completeness, it will be seen that the Singphos are a numerous race. The country inhabited by them extends from Khanti in the north to beyond Mogoung in the south, and from Assam in the west to the borders of China in the east. The various tribes are not located in communities in particular spots, but are thinly and indiscriminately scattered throughout the whole extent. The Lapaes, who bear considerable resemblance to the Chinese in dress, manners, appearance, and mode of living, are beyond comparison the most important, both as to numbers and civilization. They reside on both sides of the Irrawaddy, but chiefly on the east of that river, and along the borders of the China provinces, whence they seem to have derived energy and industry, blessings totally unknown to the rest of their race. It is partly to these people that the serpentine and amber trade owes its existence and support, and to them also in the same degree are the Hoo-koom Singphos and Mogoung Shans indebted for the few comforts they possess None of them, however, can either read or write, if I except a few of the principal traders, who understand a little Chinese. The same may also be said of the Singphos generally, who have no written language.

During my halt at Nhen-pyen I had several long conversations with the Tsanbwas (chiefs) of Niding, Tabong, Withoo, and Nhen-pyen on the subject of opening a road to Assam for the encouragement of commercial intercourse and sending them an English schoolmaster.

They embraced both propositions eagerly, and promised to send the children of their respective villages to school, and treat the pedagogue with becoming respect and honour. They cannot, however, go themselves to Assam from the danger to which their homes would be exposed during their absence; but this obstacle might be overcome by a party coming to them But before a profitable or important trade could be established, a great revolution in their habits and mode of life must take place. They must be gradually roused from the extreme of indolence to industry, and probably there is no better mode of effecting this change than by proving to them by the occasional visits of a party of merchants that the necessaries, and even luxuries, of civilized life are actually within their reach, and obtainable at the price of a little labour. Their taste for European manufactures is already strong, and as their desires gradually increase and the advantages become more apparent to them, I have no doubt that an intercourse profitable to both countries might in a very few years be established.

The Singphos generally respect or fear, I know not which, our Assam authorities, and seem to be very well disposed towards us, and I believe that a party of merchants with English passes, or some proof of their being English—for the Singphos cannot read—might pass as safely from the frontiers to Mainkhwon and Mogoung as through many parts of our own country, more especially if accompanied by a European.

Of the practicability of opening the communication I entertain no doubt, but of the immediate profitableness, considerable. The only return that could now be made is a small quantity of golddust, possessed by but few people, and an equally small quantity as to value of ivory. I have seen no other cattle among them than buffaloes, and these are very dear, and would not, I should think, even if the Singhpos would sell them, be a profitable speculation.

I omit amber and serpentine stone for the present, because, even if suited to the European market, I would not at first advise an interference with that trade, from fear of exciting the jealousy of the Chinese, Shans, and Lapaes, who have the monopoly of it, and consequently possess much influence with the local officers and Men-tha-gyih Prince, who derives a considerable revenue from them, and would be sure to take alarm at so novel an event. The trade being secured about and near the frontier, should there be any body to trade with, would in a very few years spread throughout the country, and be beyond the power of Burmese control.

The articles most likely to find a market are gaudy chintzes, book-muslin, scarlet cotton handkerchiefs for head dresses, an orange coloured bead, used also by the women in Assam and very highly prized. Muskets and ammunition, and tobacco, spirits, and opium, should be prohibited, because I think such trade, however profitable to individuals, should be by all means discouraged by the Government.

The Singphos have no acknowledged Chief, each Tsanbwa is the independent head of his own village, and attacks his neighbours if aggrieved or thinks he can do so with success. They have no written language nor system of jurisprudence to appeal to; each is his own avenger They are said never to forgive an injury, and feuds are consequently kept alive from one generation to another. Although

within the Burmese dominions they pay no revenue and are subject to no sort of control, the Burmans in fact fear them, and never go among them except on special occasions and in well armed, large parties They have no priests, and I believe may be said to be devoid of anything approaching to a settled religion or form of worship; but they practice sacrifices on great occasions, as undertaking an expedition or long journey, and at births and deaths, removals, &c. The sacrifice is generally of buffaloes, the number depending upon the importance of the occasion and wealth of the petitioning party. Hence every village has its herd, and every Tsanbwa's house is decorated with a greater or less number of the skulls of these animals, which are always ostentatiously displayed in some conspicuous place.

The following will give some idea of these ceremonies :—

Of the spirits or "Nats," as they are called, there are both good and evil, and are thus classed:

| *Good Spirits.* | *Evil Spirits.* |
|---|---|
| Magam-jan. | Ning-shet. |
| La-cha-pa-lam. | Morong. |
| Moo-inshet. | Ma-tsa. |
| Sin-lap. | Sou-wa. |
| Im-boom. | Ping-tsee. |
| Matae | Saun. |
| Moo-no. | La-moom. |
| | Pae. |

*Matae* is the greatest of the good spirits, and is appealed to on the most important occasions, when many animals are sacrificed.

*Ma-gam-jan* is applied to in cases of sickness. Female animals only are sacrificed to this spirit, and buffalo or a hog is considered sufficient.

*La-cha-palam*—also sacrificed to in illness, but the offering is of male animals.

*Moo-inshet.*—This gentleman belongs to the "preventive service," and must be propitiated annually. A green bamboo is thrown into the fire, and according to the omens which appear on its bursting (duly ascertained by an astrologer), a male or a female buffalo is killed. If disease should appear after the first sacrifice a second is immediately made, the first being considered as rejected by the "Nat," and so on to a third and fourth, until the spirit is satisfied and the sickness disappears.

*Sin-lap* —A hog or a buffalo is annually sacrificed to this "Nat," whether there be sickness or not.

*Im-boom.*—This Nat will not accept of buffaloes but is sacrificed to in hogs and fowls. He seems to be the Singpho Auster, and is applied to in seasons of drought and scarcity.

*Moon-no.*—The poor man's friend. Dispenses health upon credit, and is satisfied with fowls and hogs. If the sick man or his relations are unable to pay this year, the promise to do so next year is accepted, and recovery speedily follows.

OF THE EVIL SPIRITS.

*Ning-shet.*—Inhabits the tops of mountains, and rides about upon the winds. Sacrificed to according to the omens in the burst

bamboo on commencing long journeys and trading speculation, otherwise ill luck is sure to follow.

*Mo-rong.*—Receives offerings of cows, pigs, and dogs. In cases of sickness a man gives a cow or a pig, according to the intensity of the disorder. A child offers a dog

Ma-tsa
Sou-wa
Ping Tsee and Saun.

Second class spirits of equal pretensions. Sacrificed to alike, and satisfied with small pigs.

*La-moom.*—An avaricious spirit, receives every thing: nothing is too great or too small. Applied to as a last resource, and seldom repays the expense of the invocation.

*Pae.*—Appealed to triennially. A hog, a dog, and a cock and hen, are bartered for propitious seasons and prosperous journeys, &c.

The above short account I obtained from two or three Chiefs, one of whom, the Tsanbwa of Kaliyang, was well qualified to speak upon the subject, having been an invalid for two years, and within the last twelve months having sacrificed to the various spirits no less than ten buffaloes, besides smaller animals. The animals are slaughtered with much ceremony A small portion is offered to the Nats, and the remainder is immediately cut up, dressed, and eaten.

The Singphos have no prejudices of caste, and the various tribes intermarry freely with each other. Polygamy is allowed, but is not common; women are valuable property, and are never given in marriage without a consideration in the shape of a present

A Chief for instance gives the lady's parents.—

14 rupees weight of gold.
1 viss of silver.
10 buffaloes.
Spears, swords, &c

The presents vary according to the bridegroom's means, but are always large, and I am informed that a Chief may not take a wife even from his own village without paying for her. They are not restricted in their choice, and sometimes marry their slaves. The Nhen-pyen Tsanbwa's mother was an Assamese slave. The slaves of one village occasionally select wives from another, paying from 50 to 100 ticals of silver, according to circumstances. A great many, both of Singphos and Assamese, are consequently unmarried, although long past the period of life when such connexions are usually formed.

Of the natural productions of the valley of Hoo-koom, salt, gold, ivory, and amber, are the principal. The former is made and consumed by the inhabitants, and the latter are carried off by the Chinese, Shan, and Singpho merchants, who resort here annually for that purpose. The trade, however, is very inconsiderable.

The rivers of, and near the valley, particularly the Nam-ta-nae, Nam-ta-ron, and Nam-ma-ron, abound in good fish, and the forest with wild animals, such as the buffalo, elephant, bison, elk, tiger, various kinds of deer, &c., &c. The salt springs where the mineral is made are, I believe, but two,—one half a day's journey south-west of the amber hills; the other at the Thilacthoop, two days' journey above the village of Nhen-pyen on the Nam-ta-ron. Gold is found in many of

the mountain streams, but the most prolific are the upper parts of the Nam-ta-nae or Khyen-dwen, and a small stream falling into it from the east, named Kap-doop. The Lapaes are the principal washers, and I am informed that with ordinary industry a man will obtain from one-quarter to one-half rupee weight per month. There is, however, but little inducement to labour, for they have but little trade, and do not esteem the precious metals as ornaments for the person.

Amber is said to be procurable at a hill called Kottah, east of the Nam-ta-nae, but is not dug for, and the principal mines which Dr. Griffith and myself visited on my return from Assam are about five miles S. 20 W. from the village of Main-khwon.

The inhabitants of the valley are almost exclusively Singphos and their Assamese slaves, and judging from the few villages I saw I should think the slaves were quite as numerous as their masters. Their numbers, however, considerably diminish east of the valley, and there are said to be but very few of them after crossing the Irrawaddy. The Singphos appear to treat them well: in fact with the single exception of loss of liberty, I could discover no difference between the slave and the master. They live together, work together, are as well dressed, and in most instances sit and converse and act upon perfect terms of equality.

On the morning of the 11th we commenced our return trip, and in the evening rejoined Dr. Griffith, with whom were my servants and baggage. On the 13th we reached the mouth of the Kathung Khyoung, and halted a day to complete the business of my mission, and recapitulate to the Myo-woon the subject of Major White's communication, and what was expected of him by the British authorities in Assam. On the 15th we recommenced our march, leaving the Myo-woon to make some arrangements for the pacification of the frontier tribes, and on the 18th halted at Nhen-pyen, on the bank of of the Nam-ta-ron.

Here I received a letter from the Myo-woon requesting me to halt, as he had received fresh orders from the ministers at Ava to proceed without delay to the Tapen-ken-nullah, which they call the boundary line. The particulars of this meeting are already reported to Government; suffice it to remark that he intended to carry the recent orders into effect, denied that the Lwe-pet-kai was the proper boundary, and insisted upon proceeding (according to his orders) into the heart of Assam with an armed escort of 1,000 men, and it was with considerable difficulty that I at length succeeded in dissuading him from it. Having, however, deterred him, by showing the unavoidable consequences of such an act, he formally, in the presence of myself, Dr. Griffith, and my Burmese writer and servants, and several of his own officers, relinquished his intention, begging of me to report favorably of him to his own Government. We then presented him with some trifling presents and continued our march, and on the evening of the 24th reached the village of Main-khwon, where we halted a day or two.

On the 26th Dr Griffith and myself visited the amber mines. An hour's walk from the village in a direction S. 20 W across the plains brought us to the foot of a series of low forest-covered hills,

which we ascended, and in another hour reached the spot where the miners were employed. The whole of the hills, especially along the foot-path, seem to be covered with deserted pits left open, so that daylight and great care are necessary to cross them in safety. About twenty miners were at work in parties of from two and three to four and five. The pits now worked are on the summits and sides of two or three of the small hills 1½ cubit square and from 40 to 50 feet deep. The soil is in two strata; the upper a red clayey earth 20 feet thick, the lower a grey or slate-coloured earth with thin veins of coal. The red amber is found in the upper stratum, and the pale amber in the lower. It is invariably found in conjunction with coal, but there are no external marks by which to indicate its presence or to guide the workmen in their selection of spots and if in digging a fresh pit pieces of coal are not discovered within a few feet of the surface, it is a proof that no amber will be found, and the pit is forthwith deserted. We saw many in this state. The coal vein is technically called "akyo" (literally a vein).

The miners were Burmans from Ava, Shans from Mogoung, and Singphos. They pay nothing for permission to dig, and the produce is their own; the hills are open to all. Labour is suspended after March. In April the rains commence and continue until October, during which time the pits emit a powerful and offensive gas (carbonic acid gas), in which lights will not burn, and which is destructive of life. The workmen seemed emaciated and sickly, but denied that they were subject to any diseases from their employment, unless attempted to be carried on after the commencement of the rains

About twenty Chinese Shans and Lapæ Singfos have come this year for the mineral; each brings one or two ponies, and each pony carries fifty viss, if procurable; but the amber is not very abundant, and many return disappointed The price of amber at the mines is from Rs. 3 to 14 or 16 per viss; the small coarse pieces bring the former price, and the large bright masses the latter. A duty of 10 per cent is levied at Mogoung, besides some trifling presents to officers, and for passes, &c., amounting to two or three rupees more.

The locality of the amber is a succession of low hillocks, the highest of which does not exceed 200 feet; they are thickly covered with forest, but have no tea on them, at least Dr. Griffith could find none.

On our way to the hills we passed two foot-paths—one on the right, leading to a village called Sitou-goung and lately destroyed, one on the left, running south to the village of a Lotong Chief named Ta-ne-poung-noung, recently attacked by the Lapæ Singphos, and but little of it remains

Across the low hills, half a day's journey south from the amber mines, are some salt springs, where formerly salt was made in large quantities. The above Chief claims both these and the amber mines as his own property, but as he derives no particular benefit from them, I suppose his claim is not admitted.

*March 27th*, 1837.—Left Mainkhwon on our homeward trip, and on the 1st April reached the village of Kamein on the right bank of the Mogoung river, intending to visit the far-famed serpentine mines

Here we were soon surrounded by all the village men, women, and children, and the Chief civilly built a small shed for our accommodation, having been compelled to leave our tent behind for want of carriage. Having forwarded a despatch to Colonel Burney, and sent on the greater part of our baggage and followers to await our return to Mogoung, Dr. Griffith and myself started for the serpentine stone mines, having obtained a guide and overcome some slight opposition on the part of the village Chief.

We left Kamein at 10 A. M , and crossed some low irregular forest-covered hills in the rear of the village; our course then lay along the left side of an extensively cultivated rice plain belonging to the neighbouring villages of Kamein and Piran—the former Shans, the latter Lapæ Singphos. In a few minutes we came to a foot-path on the left leading to the latter village, and at noon reached a small stream called Tsee-eng-Khyoung, where we met a party of Chinese Shans of Momyen returning from the serpentine mines to Mogoung, having forwarded their green stone by water *viâ* the Eng-Dau-Gyih-Khyoung or Great Lake Stream.

At the source of the Tsee-Eng-Khyoung there are some salt springs not now worked.

Crossing this nullah we continued over low bamboo and other forest-covered hills, entered a plain, and at 3-17 forded the Eng-Dau-Khyoung, here fifty yards broad and knee-deep, with a strong current, and halted for the night.

Distance performed, 8 miles; direction, S. 40 W.

Some of our coolies undertook this extra trip very unwillingly, and at night we found two of them had decamped. We have seen but one village of three or four houses during the day's march, but not knowing our neighbourhood we took the precaution to set a sentry at night.

*3rd.*—Started at 5-30; course at first over low hills and afterwards along the right side of a narrow hill-bound plain until half past 7, when we halted to breakfast. We continued crossing low hills and patches of plain alternately until about 1 P M., when it threatened rain. We halted for the night. Distance performed, 12 miles; general direction, about S.W. During the march we have met several parties of Shans, Chinese Shans, Singphos, and Assamese, returning from the serpentine stone mines.

Our halting place is a grassy, and here and there cultivated plain, called Ta-pha, about two miles wide, with the Eng-Dau-Khyoung running through its centre.

On the eastern hills there is a small Singpho village called Aurah, and on the western another, not visible, called Ta-pha.

*4th.*—Started this morning at 5-30 and crossed a hill called Nam-Seik-Toung, on which was a complete forest of wild plantains; also some very fine teak, and numerous elephant tracks. At 7 A.M. having descended the hill we halted to breakfast at a small stream named after it. Here a rather large party of Shans, Chinese Shans, and Assamese from the mines passed us. Continued our march at 8-45 over low bamboo covered hills with a red soil and serpentine rock base until 11, when we reached a plain, and in a few minutes the

road bifurcated,—one running south to the village of Kyouk-tsheit, the other north, to the mines. We took the latter, halting only to make a still further reduction of our baggage and send some of our coolies, who suffered from sore feet, to await our return at the village.

Our course now lay across a plain of high reeds and wild plantains for a few furlongs, when we crossed a stream knee-deep and thirty yards broad, and ascended a low range of forest hills. The road now winds over a succession of low mounds between two ranges of hills called Nam-tein-toung, varying in height from two to five or six hundred feet. At 2-21 we descended to another hill-bound plain about 1½ miles broad, and in a few minutes again struck into the jungle, and at 3 P M. came to a small stream, where the Chinese sometimes halt, and called Kyun-beng-Tsakhan, from some large teak trees in the vicinity still continuing through the thick forest over a tolerably good foot-path. At 3-45 we came to a small stream called Nam-Santa, and halted for the night. Distance performed, 16 miles. The general direction of the first part of the march was south-west, and of the latter part north-west. Our halting place is on the edge of a narrow plain bounded on the west by a rather high range of mountains called Kawa-Bhoom, and on the east by the Nam-Seik Toung.

*5th.*—Started at 5-27, obliquely across the plain in a north-westerly direction, and then through large open forest to the foot of the mountain, which we reached at 6 A.M , and halted to breakfast.

At a quarter past 7 we commenced the ascent, and at 8-36 reached the summit of the pass, a height of 2,799 feet above the level of the sea. The ascent is by a tortuous steep and rugged foot-path through bamboo forest, with here and there a teak and mango tree, and from an open space about midway the great lake is distinctly seen, bearing due south, distant 18 or 20 miles.

We now descended on the western side of the mountain, and at a quarter past 9 reached a stream called Tsa-pya-khyoung, or soap stream, and in another twenty minutes. still descending, came to the alkaline spring, from which the stream derives its name. The spring is very small, and issues slowly out of a rock; it has a saponaceous feel and alkaline taste, and is used by the frequenters of the mines for washing their clothes and persons. It is too small to affect the stream, which runs close beside it; its elevation is 1,535 feet. Continuing our journey over a very tortuous, rocky, and uneven road, we reached the serpentine mines at half past 10. Distance performed, about 9 miles; general direction, about north-west.

During the morning we met several parties returning from the mines, and on the summit of the mountain passed the Mogoung officer, whose duty it is to remain here so long as the mines are worked and collect the revenue. The total number of these people met on the road between Kamein and this is 1,100, of whom 300 were Chinese Shans and Lapaes, and the remainder Shans, Singphos, Assamese, and Burmese, who work as coolies at the mines and convey provisions, &c , to and from them.

The valley in which the serpentine (yu or yueesh of the Chinese) is found is a narrow slip about twenty miles in length and varying

in breadth from 200 to 800 yards. It is bounded on the east by the Kawa-Bhoom, which we have just descended, and on the west by a range called-Kathem-Toung, and is intersected through its whole extent by a small streamlet called Tseng-moo, which rises in the southern portion of the Kowa mountain, runs north-west, and at one day's journey hence empties itself into the Ooroo-khyoung. The hills vary in height from 500 to 1,000 feet, approach each other at the southern end, and wind round to the west of north. Serpentine is found through the whole extent of the valley, and for some miles along the banks of the Ooroo-khyoung as well as at the base of the western hills.

There is no regular rock; it is obtained simply by digging and picking. The pits are neither regular nor deep, and, unlike the amber mines, there is no sign to guide the laborers in their search; many are consequently employed for months and get nothing. The base of these mountains is serpentine, and the soil of the valley is of a reddish-yellow colour, similar to that of the amber mines. The stone is found from ten to thirty feet below the surface in rounded masses or boulders, water-worn and mixed up with similar masses of various other rocks. Among the refuse I observed foliated quartz, grey limestone, common serpentine, sandstones of various degrees of fineness, granite, and some others that I knew not. These are met with promiscuously, and seem to be the gradual accumulation of *débris* from the surrounding mountains.

The largest masses are not above four maunds, and in external appearance have nothing to distinguish them from many others with which they are found, and until broken it cannot be determined whether they be valuable or not. In order to facilitate the fracture, the mass is thrown into a strong fire, and when thoroughly heated, a heavy stone is thrown violently upon it and it readily separates.

The value of the first kind, used for rings, necklaces, &c., is enormous, and nearly equal to that of some of the precious stones; but the ordinary kind, of which bangles, goglets, cups, &c., are made, and with which almost all the people we met on the road were loaded, does not exceed Rs. 6 or 7 per load of from 60 to 70lb.

The best sort is said to be getting yearly more scarce, and the stone that the merchants now willingly buy would not formerly have found a purchaser.

The number of Chinese, Chinese Shans, and Lapaes, who have visited the mines this year is 600. Very few are extensive purchasers, and by far the greater number come as laborers. Each Burman, Shan, or Singpho laborer, pays six Burman annas (about half a rupee) monthly for permission to dig, whether he gets anything or not. The Chinese Shans pay each 1¼ rupee for permission to visit the mines and a similar sum monthly during their stay, and the principal merchants, who do not labour, pay about 2 rupees each for permission to proceed to the mines, and the same sum monthly during their continuance at them, which is usually about three months.

The stone is conveyed form the mines to the village of Kyouk-tsheil- or stone-ghaut, where it is packed in canoes, and forwarded by water to Mogoung. At Kyouk-tsheil a duty of Rs. 2 per boat-load is

levied ; at Mogoung it is appraised, and bears an *ad valorem* duty of ten per cent, besides fees to officers, passes, &c, amounting to five per cent more, including one-fourth of a tical and one-sixteenth of a basket of rice per man levied at Tapo, where they deliver up all other passes and loading their mules and ponies proceed overland to their homes.

The total amount of revenue received last year was 220 viss of silver, equal to about Rs. 25,000 ; this year it is expected to be something less.

The relative proportions of the best kind of serpentine stone found on the Tsheng-moo and Ooroo streams are as three to one in favour of the former.

The coarser kind of serpentine is also found on the Lwe-mon-mai hills, but the Chinese do not proceed there. It is not dug for, but is found in large boulders on the surface ; and if on breaking them a good vein appears, it is cut out and forwarded to Mogoung. The value of the stone is determined by its colour, semi-transluceney, and compactness. The former varies from a beautiful bright green to a dull greenish grey. I am informed that the stone was first accidentally discovered here by a Ka-khyen Chief named Lo-Pwe-La in the year 1799, in the reign of the Mogoung Chief Moung-Tsein, but was not valued until shown to some Chinese, who at that time traded here in small numbers in ivory, wax, and golddust. About the same time the amber trade also commenced, and both have gradually increased to their present amount.

Having visited many of the pits and obtained such information as the few remaining people could give, we retraced our steps, and in the evening reached the Nam-Santa, our last night's halting place Just before our arrival we met a small party of Shans from Mogoung, sent by the Myo-ak for our protection. They returned with us, and we halted together. On the following morning, about two miles from Kyouk-tsheit village, we met a second and larger party, sent with the same view, the Myo-ak being alarmed lest any accident should happen to us They were delighted to have saved themselves the further march, and we all returned together to the village.

Kyouk-tsheit is a stockaded vilage of fifteen houses and about one hundred and fifty people on the left bank of the Nan-tein. It is the rendezvous of the Chinese, Shans, and others proceeding to the serpentine mines, and the *point d'appui* to which all provisions are brought, and whence the stone is transported in flat-bottomed boats to Mogoung; it has a good temporary bazar. We put up at the Tsanbwa's house, and were very civilly treated, the place being swept out and mats laid for our accommodation.

In a few minutes we were visited by some Shan officers, who were collecting the ghaut revenue from the boats, of which there were about a hundred loading with serpentine stones and ready to start for Mogoung. .

The great tank Eng-dan-yih is situated at the base of a high hill, named Lwe-Eng after it, and bears hence S. 10 W. distant one day's journey, and beyond this, in the same direction, distant 25 miles, is another and much higher hill, on which fir is abundant. The tank

was measured by the king's order by the Than-dwe-woon, and is seven miles from east to west, and fourteen from north to south. It is deep in the centre with shelving banks, and yields abundance of fish, which are cured by the Kakhyens who reside on its banks and forwarded to Mogoung, &c. There are said not to be any salt springs in the vicinity.

In the evening the ladies of the village, accompanied by a host of villagers, paid us a visit of ceremony; they had never before seen a white face, and seemed to be much amused. We gave them some trifling presents, and they left us quite delighted.

The Tsanbwa had promised to come to me so soon as the village was quiet, for we were surrounded by visitors until long after dark, but at 7 he sent to excuse himself. The Burman officers had prohibited his visiting me, and to prevent it had kept him beside them ever since my arrival.

*7th.*—This morning I had him called long before day-light, and received some general information, and at daylight he was again summoned before the Burmese officers, but when he returned I found him so reserved and to prevaricate so much, that I could make nothing of him and gave him up. He had been threatened by the Burmese, and would, I have no doubt, have given every information he might possess but for fear of consequences. I gave him a small present, and we parted.

This village was attacked last year by Kakhyens, and twenty people were killed.

At half-past 7 we started, having received a visit from the Mogoung Amats, and an invitation to accompany them, which we declined, and at noon on the following day reached Kamein, where I received two letters from Mogoung, informing me of the rebellion, and of the impossibility of forwarding my despatch of the 2nd to Ava. The letters were from my Burmese writer and the Myo-ak, and stated that the Serrawaddy Prince had left Ava; and posted himself with a large army at Moutshobo, and a large detachment on the Irrawaddy; that the Rev. Mr. Kincaid, who had returned to Ava from Mogoung, had been arrested at Kyundoun and robbed of every thing he possessed by the Prince's lawless troops and finally conveyed to Moutshobo; and that the Kakhyens and other wild tribes were in so disordered a state as to render an attempt to communicate with the capital utterly useless. This probably may account for the precautionary kindness of the Myo-ak in sending the two parties of soldiers to take care of us, and although neither of the officers mentioned the subject it was publicly discussed at Kamein.

Wishing to visit old Mogoung it was our intention to return by water, and the Burmese officer speedily procured three flat bottomed boats for us. In the afternoon the Amat-gyih, who with his large party had arrived, sent to say he would take charge of our ponies, and to request that one of his followers who was lame might accompany us.

During our halt here *en route* to the mines, the village Chief had been particularly civil, and voluntarily built a house for us; but since our return he has not been near us, although we have been visited by

all the village beside, to many of whom we gave some trifling presents. In the evening a part of our baggage was put on board the canoes, and in the morning we intended to embark the remainder.

*9th.*—Just as we were on the point of proceeding to the boats, the havildar of my escort reported that the village Chief had disembarked some of my baggage and was carrying away one of the canoes. I went down to ascertain the cause, and found the sepoy, Hurnam Singh, who had been beaten with bamboos, endeavouring to detain the canoe, which, now unloaded, was being forcibly carried away by three or four men, and the Chief, foaming with rage, superintending the removal, and distributing abuse all around in the most liberal manner. I remonstrated and offered to pay for the boat in vain. He replied by an increase of abuse of the grossest kind that I should not have it for a viss of silver ; the boat was his own and no one should take it: I had already, he said, brought trouble upon him. His passion was unbounded and apparently uncontrollable, for as he spoke he drew himself up to me in so threatening and insolent a manner, that I was compelled to put forth my hand and push him away. This, however, was an act for which I was near paying dearly, for himself and one of his followers instantly drew their swords and flourished them about in so ominous a manner, cutting up the grass and earth within a cubit of my feet, that for a minute, being totally unarmed, I considered myself in some jeopardy. At length, by putting the best face I could upon the matter, and demanding if they were not ashamed to draw their weapon upon an unarmed man, &c., their wrath gradually abated, and I eventually gave up the boat and threatened to report their conduct to the Myo-woon. I might, however, as well have addressed the wind. The boats were surrendered, and we started by land, and after a fatiguing march of about 25 miles, reached Mogoung in safety.

Here the first news that greeted us was the death of Mr. Kincaid, who was said to have been captured by some roving bands of the Serrawaddy Prince's force and murdered at Tsa-ba-na-go. The Myo-ak and chief officers now in Mogoung, waited on me and confirmed the melancholy report, which had come with an application for troops in an official letter from the Governor of Monhyen to the Governor of Mogoung. The whole country is in a state of rebellion, and the Kakhyens down the Irrawaddy, taking advantage of the general disorder, are committing many acts of cruelty and plunder. I reported the conduct of the Kamein Chief to the Myo-ak, and desired he might be summoned to Mogoung to answer for his conduct. He replied that he would willingly do so if he saw a chance of his answering it ; that he had already summoned the Chiefs of the villages on the Eng-dan-gyih, and others, who had refused obedience; and that the Kamein Chief was in the same state. After the Myo-ak's departure I learned that the Kamein Chief had been summoned to Mogoung immediately on the receipt of the news of our having gone to the serpentine mines, and accused of having been bribed by us with some green broadcloth and one viss of silver to permit us to go. He indignantly denied the charge and left Mogoung, much incensed both against the Myo-ak and ourselves. This easily accounts

for the great alteration in his conduct towards me on my arrival at Kamein and on my return to it, and for the violence of his conduct regarding the boat, and I therefore took no further notice of the matter.

Mogoung is now nearly evacuated. The Myo-woon has been written for, and is expected in a few days; he has been appealed to by the Governor of Monhyen to assist him against the Serrewaddy Prince, but I expect he will endeavour to preserve a neutrality. Messengers have been sent to gain information relative to the movements of the armies and the fate of Mr. Kincaid, and in the meantime we must remain where we are, and in case of the worst prepare for a retrograde movement into Assam.

18*th*.—During the day I have been visited by many Shans and others. The Myo-ak has called upon me; he has heard nothing more from below. I was also visited by the Mogoung Amat-gyih's son, who was in the Men-tha-gyih Prince's service, but left him on the breaking out of the rebellion in Ava He left before the Prince quitted the capital, and stated that Colonel Burney was still there, and in consultation with the Woon-gyihs on the present unsettled state of affairs.

11*th*.—Still no further news. In the evening I visited the chief priest and requested to see the Shan history, which I was informed is in his custody. He at first pretended to know nothing about it, but after about an hour's persuasion requested me to return the day after to-morrow, and I took my leave. The old gentleman is 74 years of age, has been 51 years a priest, but is not very intelligent. He inquired into the habits of the English clergy,—whether they were allowed to marry and eat animal food, and seemed much amused at being answered in the affirmative.

12*th*.—Still no news.

13*th*.—A letter from the Myo-woon arrived to day, ordering some coolies to be sent to him; his own had decamped with the majority of his troops immediately on receipt of the news of the rebellion; he is not expected just yet. A report that the Serrawaddy's army would arrive this evening occasioned much anxiety throughout the day, and the Amats have compelled the Sek-ke to deliver over to their custody the whole of the Serpentine mine revenue at present collected, amounting to 80 viss together with his arms, on the ground that whichever party may come off victorious they will be compelled to make good the revenue, and if the army arrives it will certainly take it from him. The Chinese Shans seem to be the only unconcerned people in the place. After weighing the *pros* and *cons*, Dr. Griffith and myself have come to the determination to wait here the result of the present state of affairs, rather than attempt a retreat into Assam; the danger of the latter in the present state of the country being at least equal to, if not greater than, what may be anticipated from the presence of the Prince's troops. I learnt to-day that the Duffa Gam had refused further obedience to the Myo-woon, and declined accompanying him to Mogoung, as ordered to do. Early this morning, according to agreement, I visited the Poungyih, and carried my watch, compass, musical box, and a small present for

him. He was much pleased with them, and sent for one of the junior priests, in whose custody the history is. He came and shortly afterwards returned for the Yaza-meng, which he kindly allowed some of his disciples to copy for me.

19*th*.—Since the last date the town has been kept in constant alarm by various reports from below, and hourly expectations of an attack by the Myo-woon, whose government is usurped by the Shan-Amats, who have declared for the Prince at Serrawaddy, and parties of troops, headed by priests, have been sent out,—the latter to persuade him not to come in, and the former to attack him should he persist in coming.

Last night the town was in an uproar, occasioned by a report of the Myo-woon being within five miles of Mogoung. Additional troops were immediately sent against him, but the report was false. The officers of the old Government are very anxious that we should proceed on our journey and report their situation to the ministers at Ava, and the Shan Amats, wishing to prevent this, are equally desirous for us to stay, and have refused until to-day to give me a pass, without which we could not move, and not a soul would stir to assist us. The towns-people also have begged of me not to go, hoping, should the Myo-woon come in, that my presence would prevent an appeal to arms. The Myo-woon's troops, however, have long since deserted him, and parties of them were to be seen passing to the eastward of Mogoung and firing off their muskets in a most disorderly manner. I had already secretly procured some oars, and hired a merchant boat for our conveyance, but not a single boatman was to be had; the Amatgyih having forbidden any one to quit the town, hoping thereby to detain us. The owner of the boat also took alarm and refused to proceed, dreading future consequences, but being resolved to go we embarked our baggage and servants, and dropped down the stream, our servants acting as boatmen, and the owner of the boat was eventually obliged to accompany us.

We left Mogoung about noon on the 19th, and dropping down the stream assisted by our unpractised boatmen reached the village of Tsinbo on the Irawaddy on the 23rd, the river being much swollen and rising very fast, 18 inches in an hour.

Here we halted to change two boatmen, whom we had picked up on our way.

We are now at the entrance of the first Kyouk-dweng, the passage of which is reported practicable now, but will not be so to-morrow if the river continues rising. We therefore determined to push on, and entering the stone passage, found the account we had received of its dangers in the present swollen state of the river rather under than overstated, the stream occasionally rushing over projecting rocks, at the rate of 12 and 15 miles an hour, and forming into immense and innumerable whirlpools, which required the utmost firmness and care in the helmsman to pass through in safety. Fortune however favoured us, and on the 24th we reached Bamo without accident.

The town was being fortified, and the people armed against an expected attack by the Prince of Serrawaddy's troops, whose General had more than once sent a demand for troops. The Governor of

Monhyen, in the opposite interest, had likewise sent for assistance, but the Bamo Governor, wishing to maintain a neutrality, had refused both.

On the following morning Dr. Griffith and myself called on the Governor, who Burman-like kept us waiting for a few minutes, and when he made his appearance was less civil than on my former visit. He advised us to halt here until certain news of the state of warfare below could be obtained. He could give us no assistance. We were consequently obliged to halt until the 6th of May. During our stay we have been visited by several Kakhyens and Singfo Chiefs from the eastern hills, from whom I obtained some information noted in my field book.

Being desirous to visit an old brick building one day's journey from Bamo, supposed to be the remains of the European factory mentioned in our early history of Burmah, I requested the Governor to lend us a couple of ponies, which he promised should be sent to us early next morning.

The morning came but the poines did not, and on sending a civil message to the Governor mentioning the fact, he flew into a great passion and said "he was not my groom; if the poines had not come it was no fault of his, he had ordered them;" and added as a *finale* to his discourse, "I know the object of the English in sending officers up the country in this way, but don't let them suppose I will be their slave, for immediately they take the country I shall run off to China."

This was said in the presence of a host of people, and will give some notion of the confidence the influential officers, as well as peasantry, have in themselves and their Government. I have more than once by military officers and others been privately addressed thus: "My Lord, when you take the country, pray remember my face and be merciful to me."

Having succeeded in purchasing a boat at about double its value, and manned it with our own servants as before, for the Governor was unable to give us any effectual assistance, although he civilly pressed me to take a pass with a chance of its being serviceable, we left Bamo on the 6th at 9 A.M., and on the evening of the 7th reached the village of Kyouk-gyih.

During our two days' journey we met several families proceeding up to Bamo; several of the villages were deserted, and the large town of Shui-gu destroyed by fire. Kyouk-gyih was on the point of being evacuated, the Bamo Governor having offered them an asylum during the present state of affairs. It had been attacked a few days before both by the Kakhyens and a detachment of the Serrawaddy Prince's army; the Governor set a good example, and the people fought well and beat off the assailants, killing five or six and taking some prisoners, some of whom after decapitation were fastened on bamboo rafts and floated down the stream as a warning to the besiegers. The Chief, beside, getting a scratch on his foot, was wounded in the *jacket*, which every one made a great fuss about. It was he who destroyed Shui-gu for rendering assistance to the enemy.

*8th.*—Visited the Governor, who was delighted to see us. A deputation of priests were with him in behalf of the remaining prisoners,

who were to be executed to-morrow on the evacuation of the town, but the Governor was inflexible, and dismissed them with stern courtesy. The besiegers had thrown up a breastwork round the town, and notwithstanding their defeat were daily expected to return.

On parting the Myo-woon gave me some ivory and a couple of letters for his party at Ava, to be destroyed in the event of our falling in with any of the Prince's hands

Leaving Kyouk-gyih on the 8th, we reached the Shui-li Nullah, which I measured next day, and shortly afterwards saw a couple of well manned canoes coming off to us, and supposing them to be on "hostile thoughts intent," we looked to our muskets, guns, and pistols, destroyed the Kyouk-gyih Governor's letters, and prepared for consequences. They, however, pretended to have mistaken us for what we believed them to be—robbers, and supposed we had halted at the Shui-li Nullah for no honest purpose; but if they intended plunder, they altered their minds on seeing two white faces, and returned with us to the village from which they had put off As we proceeded downwards, the country became more tranquil, and finally on the 15th I reached Ava in safety, after an absence of five months and two days

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## APPENDIX.

*List of Villages in the District of Tsingu and Kyouk-myoung.*

| No. | Names of Villages | No. of houses | No | Names of Villages. | No of houses. |
|---|---|---|---|---|---|
| 1. | Tsingu-myo ... | 350 | 25. | Pan-ya ... ... | 60 |
| | Gyo-beng ... ... | 40 | | Toung-Pyon-ngay | 70 |
| | Ka-tsee-ka ... | 30 | | Peik-tha-no ... | 50 |
| | Shwe-ban .. ... | 60 | | Eng-ma . ... | 25 |
| 5. | Ming .. ... | 50 | | Tha-ya-wattu ... | 25 |
| | Pin-lay-gyih ... | 70 | 30. | Thee-phyoo-gon ... | 50 |
| | A-sho-toung ... | 40 | | Tan-wa . ... | 60 |
| | Kya-Eng .. ... | 30 | | Kuai-kya ... | 25 |
| | Lay-Tau .. ... | 25 | | Tha-pyae-tha ... | 25 |
| 10. | Sheen ... ... | 60 | | Ye-nan-tha ... | 150 |
| | Kyet-lay-tshiet ... | 25 | 35. | Nyoung-Woon ... | 200 |
| | Tsee-thé ... ... | 40 | | Shwé-ma-lé ... | 100 |
| | Lon-gyih ... ... | 70 | | Ka-phyoo ... | 50 |
| | Tsa-khyet... ... | 50 | | Kon-Eing ... | 60 |
| 15. | Shwe-Ton .. ... | 40 | | Nghet-pyan-dan ... | 40 |
| | Shwe-kontain ... | 80 | 40. | Wa-phy-toung ... | 100 |
| | Tson-Myo... ... | 150 | | Thein-ga-dan ... | 15 |
| | Mwé ... ... | 50 | | Tha-pwot ... | 13 |
| | Mwé-myouk .. | 100 | | Ku-gyih, or Theet-tsa-ya-kugyih ... | 50 |
| 20. | Tsheng . . | 60 | | Thit-tsein ... | 20 |
| | Khy-aimg-ma-gyih | 70 | 45. | Yuah-Thit .. | 75 |
| | Po-wa . ... | 30 | | Bo-galé-That | 20 |
| | Ashae-yuah-theet... | 100 | | Sha-gueh ... | 40 |
| | Wé-gyih ... ... | 100 | | | |

| No. | Names of Villages. | No. of houses. |
|---|---|---|
| | Let-kouk-kya ... | 30 |
| | Ma-kouk ... | 70 |
| 50. | Ma-La ... ... | 30 |
| | Shui-doik ... | 35 |
| | Ngwe-ngyien ... | 50 |
| | Let-ywé-gyih ... | 20 |
| | Kyouk-myoung ... | 100 |
| 55. | Yé-dau .. ... | 45 |
| | Tse-tha, or Pan-beng | 9 |
| | Tseit-tha ... ... | 30 |
| | Mo-oo ... ... | 34 |
| | Young-beng ... | 20 |
| 60. | Kyih-byoung ... | 50 |
| 61. | Ka-buet ... ... | 50 |
| | Total number of houses under the Myo-woon of Tsin-gu ... ... | 3,701 |

*Villages in the District of Kyan-Nhy.*

| No. | Names of Villages. | No. of houses. |
|---|---|---|
| 1. | Thé-Khyaung ... | 60 |
| | Kyun-dan ... | 30 |
| | Mon-beng ... | 10 |
| | Kyet-kon ... | 15 |
| 5. | Pouk-pen-kan ... | 30 |
| | Pen ... ... | 30 |
| | Padi-Pyu .. ... | 19 |
| | Ta-mo-wa ... | 7 |
| 9. | Kyan-Nhyat ... | 150 |
| | Total number of houses of Kyan-Nhyat ... | 351 |

*Villages in the District of Hen-tha-man.*

| No. | Names of Villages. | No. of houses. |
|---|---|---|
| 1. | Hen-ga-man ... | 80 |
| | Ya-gyih ... ... | 10 |
| | Ouk-kyen .. ... | 20 |
| | Tshay-zeng-kon ... | 25 |
| 5. | Pein-neh-kon ... | 15 |
| | Nga-yen-pyoo ... | 9 |
| | Ya-houng-kon ... | 10 |
| | Let-pan-kon ... | 13 |
| 9. | Shan-lay-Bo ... | 30 |
| | Total number of houses in the district of Hen-tha-man ... ... | 212 |

*Villages in the District of Khyun-Doung.*

| No. | Names of Villages. |
|---|---|
| 1. | Toung-bo. |
| | Nyoung-beng-tha. |
| | Mai-za-li. |
| | Mai-beng. |
| 5. | Ngwe-Peng-khyaung. |
| | Kyun-Khyaung. |
| | Kyet-Tso-khyaung. |
| | Wa-Bo-khyaung. |
| 9. | Tseng-byn-tsheit. |
| 10. | Kyun-doung. |
| | Total number of houses in the district of Khyun-doung ... ... 402 |

*Villages in the District of Mya-doun.*

| No. | Names of Villages. | No. of houses. |
|---|---|---|
| 1. | Mya-doun ... | 45 |
| | Te-gyein ... ... | 59 |
| | Kyouk-mô ... | 40 |
| | Eng ... ... | 20 |
| 5. | Enta-mhwot ... | 20 |
| | Tha-ga-ya ... | 40 |
| | A-nouk-Eng ... | 10 |
| | Té-dan ... | 20 |
| | Kyet-tha-ye-khy-aung | 25 |
| 10. | Kweng-gyih ... | 30 |
| | Shwé-Li ... | 21 |
| | Tsa-dweng ... | 10 |
| | A Lay-dan ... | 20 |
| | Pyen-zoo ... | 10 |
| 15. | Kan-Pouk ... | 10 |
| | Meza ... ... | 10 |
| | Tsoo-Bon-khyoung ... | 15 |
| | Ngwe-douk ... | 20 |
| | Kyun-beng-tha ... | 30 |
| 20. | Ton-Bon ... | 30 |
| | Khyeit-weng ... | 25 |
| | Kan-nee ... | 20 |
| 23. | Eng ... ... | 10 |
| | Total number of houses ... | 539 |

*Villages in the District of Ka-tha.*

| No. | Names of Villages | No. of houses. | No. | Names of Villages. | No. of houses. |
|---|---|---|---|---|---|
| 1. | Ka-tha ... ... | 20 | 10. | Pan-zon-kwe ... | 5 |
| | Toung ... ... | 30 | | Pein-neh-dan ... | 5 |
| | Thoun-Ban ... | 30 | | Meit-tha-leng ... | 15 |
| | Yé-bouk ... ... | 20 | | Pai-ma-Lwok ... | 15 |
| 5. | Myet-kain-khyon .. | 15 | 14. | Nat-Eng-kyih ... | 10 |
| | Nyoung-khyae-dan .. | 15 | | | |
| | Than-ba-ya-wa ... | 30 | | Total number of houses in the district of Ka-tha... | 470 |
| | Kouk-Bon ... | 40 | | | |
| | Ga-lon ... | 50 | | | |

*Villages in the District of Yen-ké.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | Yen-ke ... ... | 25 | | Theet-Pok-aing ... | 10 |
| | Pein-la-ha ... | 30 | 8. | Kyouk-tshae ... | 15 |
| | Kyouk-ton-gyih ... | 5 | | | |
| | Let-pan-zen ... | 25 | | Total number of houses in the district of Yen-ké... | 126 |
| 5. | Tsâ-ga-kon ... | 10 | | | |
| | Nga-Loo-don ... | 6 | | | |

*Villages of the District of Monhyen.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | Kyouk-gyih ... | 200 | | Main-noung ... | 10 |
| | Maiw-Tseng ... | 10 | | Mo-nhyen-myo ... | 200 |
| | Gyok .. ... | 8 | | Phoo-mwe ... | 20 |
| | Kyouk-kwe-wa ... | 10 | | Tsa-Mau ... | 50 |
| 5. | Pen-thet ... | 30 | 25. | Alay-kyun ... | 60 |
| | Kan-nee ... | 10 | | Pon-noung ... | 50 |
| | Myé-nu-Let-pan ... | 50 | | Ka-lat ... | 60 |
| | Wé-gyih ... | 10 | | Noung-mee ... | 30 |
| | Ma-gwé ... | 20 | | Ton-Beng ... | 30 |
| 10. | Thyet-too-rwe ... | 15 | 30. | Tsein-Mai ... | 60 |
| | Eng-dan-gyih-tsheit | 15 | | Tsheng-dweng ... | 10 |
| | Tsheng-dat ... | 15 | | Tha-Pan-douk ... | 6 |
| | Mo-tseit-teik-tseen ... | 50 | | Myo-Lha ... | 25 |
| | Shwé-Ban-kyun ... | 20 | | Pen-goun ... | 30 |
| 15. | Themban-Eng | 10 | 35. | Na-hoo ... | 20 |
| | Noung-mo ... | 6 | | | |
| | Pwe-koung ... | 5 | | Total number of houses in the district of Mon-hyen | 1,235 |
| | Suah-Sheen ... | 40 | | | |
| | Tsheng-tsway-khyoung | 20 | | | |
| 20. | Kha-poung ... | 30 | | | |

*Villages in the District of Kaun-toun.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | Tsen-khan .. | 60 | 10. | Mo-roo .. | 15 |
| | Mhan-ya .. | 40 | | Ma-Bootan .. | 20 |
| | Let-pan-kya .. | 40 | | Let-Pan-lha .. | 10 |
| | Main-khaim .. | 20 | | Tsa-pa-de .. | 25 |
| 5. | Tsay-tshwon .. | 50 | | Shan-Eng .. | 20 |
| | Noung-hoo .. | 40 | | Villages along the banks of Tsen-khan Khyoung. | |
| | Lay-Pyen .. | 20 | 15. | Noung-Mhoo .. | 10 |
| | Man-Ngwon .. | 40 | | Tseez-ken .. | 15 |
| | Tsay-man .. | 60 | | | |

| No. | Names of Villages. | No. of houses. |
|---|---|---|
| | Man-moon .. | 30 |
| | Tsheng-tsakhan .. | 20 |
| | Ton-Bo .. | 15 |
| 20. | Mwon-Tseng .. | 50 |
| | Mat-ling .. | 40 |
| | Khon-kha .. | 30 |
| | Tseet-tshon .. | 10 |
| 24. | Main-noung .. | 30 |
| | Total number of houses in the Tsen-khan district .. | 710 |

*Villages in the District of Bamo.*

1. Bamo.
Men-kyaung-koun.
Pan-de-koun.
Tha-de-koun.
5. Tseng-kén.
Mé-za-li-koun.
We-tha-li-koun.
Pouk-koun.
Nan-tsee-ree.
10. Nat-kyih-koun.
Yuah-theet-glay.
12. Tsheng-kywon.

Total .. 12

*Under a Kakhyen Chief called Main-ka.*

1. Let-wot.
Doung-shoo.
Tee-Dok.
Let-ma.
Paroo.
6. Leit-Tseen-kyun.

*Under a Kakhyen Chief called Man-Noung.*

1. Nyaung-Beng.
Tein-Thau.
Hen-Tha.
Tseen-Kau.
Tseen-Nga.
Tshwat-Nan.
Tshain-Keng.
Halon.
9. Man-Noung.

*Under a Kakhyen Chief called Kwon-Lon.*

1. Nan-tha-Tein.
Man-myit.
Man-mau.
Tsen-Tseen.
5. Ta-Tsein.
Tseen-Houng.
7. Main-Poo.

*Under a Kakhyen Chief called Tein-heen.*

1. Main-Nyoung.
Kan-theng.
Man-kha.
Ta-Tshein.
5. Ké-Too.
Noung-Rwe.
7. Noung-Houng.

*Under the Chief of the Ka-khio District.*

1. Ta-Tseen.
Thwe-thouk-gyih.
Ké-tsé.
Ha-Man khwon.
5. Tson-Bet.
Nan-than.
He-Lon.
Ha-khan.
Leng-keng.
10. Mouk-mai.
Kon-khan
12. Rwet-kho.

*Under the Chief of the District of Wain-mau.*

1. Lwe-Ngo.
Bet-ka-lan.
Kyein-Tshop.
Kan-pha-taing.
5. Son-ga-Lwot.
6. Hé-mwon.

*Under the Chief of the District of Main-moo.*

1 Mail-Au-Lan.
Shay-Twon
Tee-ken.
Kyan-Po.
5. Bet-keng.
6. Pen-Lon.

*Under the Chief of the District of Main-way*

1. Kyein-Tan-Ta.
Lwe-za-Dee
Taung-Lon.
Taung-khwon-Lon.
5. Man-Moo-an.

*Under the Chief of the District of Mo-lé.*

1. Main-Nyoung.
Main-Toung.
Shauk-Tsat.
Hé-Lee
Tsa-koo.
6. Peng-khan.

*Under the Chief of the District of Nan-lon.*

1. Wet-Do
Kwon-Dan
Nan-Pa-Lé.
Mo-Yoo.
5. Mau-Hay-khwon
Khoung Het
Bon-Ton-Ma
Toung-Pa-Lwon.
8. Ma-na-oun.

*Under the Chief of the District of Mo-Mouk.*

1 The-Lo.
Nan-Bouk-khyoung.
Tswon-Beng.
Ho-Tat.
5. Tswon-Pan-Dau.
Nee-Lé
Shwon-Tsé
La-Thé.
Taing-Naing.
10. Thee-Dau
11. Kya-eng-Na-Lon.

*Under the Chief of the District of Main-khat.*

1. Man-kha.
Noung-Houng.
Ta-Lee-gyih.
4. Tseen Het.

*Under the Chief of the District of Nga.*

1. Bat-gyih.
Phan-thé-Eng.
Oo-yeen-Poo.
Ma-Khyoung.
5. Main-tha-Lwon.
Main-tha-Lwe.
Main-Lwon-Lwon.
Main-Lon-Nwe.
Tso-Ta-Houng.
10 Aik-Eng.
Let-Ban.
Kwon-Teet.
Kwon-ka-dau.
Ma-Mag.
15 Na Kay.
Toung-Beng-kan
Toung-Heng-Ma.
Nan-Tsein-Khyoung.
Peng-Khyeen.
20. Nan-Kat-khyaung.
Naung-Pa-Lon.
Maee-Tee.
La-Man.
Pa-Woon.
25. Ho-Ton.
Na-Lon.
Yien-Kai
Wé-Wa.
Shwe-Eng
30. Poung-Mo.

Tan-pon.
Shwé-gao-kyauty-kan.
Pank-net-khyoung.
Nga bat.
35. Mauk ka-dau.
Shwé-kan.
Wé-ma.
38. Thein-doung.

| | |
|---|---|
| Total number of villages in the district of Bamo ... | 137 |
| Exclusive of the town of Bamo and the Phwon villages in the Kyouk-dweng amounting to ... | 14 |
| Making a total of... | 151 |

*Villages in the District of Mogoung, taken from the Official Records.*

1. Toung-pan.
Mau-kwon.
Tsa-myen.
Pa-loo-shwé-gan.
5. Nan-tswon.
Eng-ngwon.
Lwé-Lau.
Ton-lhyo.
Ton-tha-pyae.
10. Lweng-gyih.
Myo-noung.
Nan-pon-pon.
Nan-paung.
Nwé-ni.
15. Zi-hyu-goun.
Nan-ta-pau.
Naung-man.
Naung-hein.
Taung-thoo.
20. Kat-leng.
21. Man-hai.

*In the Nan Yeen District.*

1. Mau-tsae-hon.
Naung-ten.
Nyaung-beng-tha.
Shwé-lon.
5. Nan-tsein.
Kein-ton.
Naung-khwé.
Lwé-lau.
Kan-ni.
10. Nan-the-kan.
Toung-ni.
12 Ka-tsheet-tauk.

*In the Nanti District.*

1. Tseng-beng.
A-leet.
Man-tseng.
Mo-tseng.
5. Man-khain.
Theng-ma.
Khywon-gyo.
Man-myaing.
Ta-ho.
10. Kyun-beng-lha.
Kyun-beng-tha.
12. Kyun-gyih.

*Along the banks of the upper part of the Irrawaddy.*

1. Hai-khyein.
Mau-phaung.
Eng-khwon.
Pha-rau.
5. Khaung-phaó.
Pek-ka.
7. Ho-kat.

*Villages in the District of Nhok-kyo.*

1. Nhok-kyo.
Nhok-kyo-kyun.
Nan-me-laung
4. Pha-lan.

*Villages in the District of Tsheng-bo (Tsin-bo).*

1. Tsheng-bo.
Man-khon.
Nan-a-ba.
Pa-kan.
5. Peng-za-ga.
Na-beng.
Man-hai.
Taung-pa-loung.
Na-khwon.
10. Peng-be-lay.
11. Peng-boo-loo.

*Villages in the District of Mhan-ken.*

1. Mhan-ken.
Hai-theng.
Peng-ti.
Moo-lo.
5. Man-lon-taung-pyan.
Peng-lon.
Taung-pa-loo.
Kyaung-lon.
Thein-tseng.
10. Paing-ma-paing.
Khon-lein.
12. Pa-pan.

*Villages in the District of Man-leng.*

1. Man-leng.
Kwé-tau.
Man-au.
Na-tseng-thein.
5. Pen-than-kha.
Na-ra-kan.
Peng-khwé-pai.
8. Kwon-pyaung.

*Villages in the District of Man-pain.*

1. Man-pain.
Ngwon-hee.
Peng-ga-lein.
Nan-ka-lwé.
5. Nyaung-thoun-wa.
Ho-peng.
Taung-too.
8. Nan-tshain-pein.

*Villages in the District of Man-lwé.*

1. Man-lwé.
Man-nwé.
Shan-peng.
Man-kwé.
5. Na-pa-thaung.
6. Ye-khwé.

*Villages in the District of Than.*

1. Than.
Me-khé.
Shan-phyoo.
Man-khon.
5. Ny-aung-do-lwé.
Ta-main.
Auk-khyen.
Hai-met.
Nga-yan-tain.
10. Pwet.
Na-poo.
Mat-tat.
Mah-tat-kai.
Poo-ngo-tait.
15. Myen-wa-kon.
Nan-loo.
Kwe-lwé.
18. Tshoo-khyon-dan.

*Villages in the District of Ha-khan.*

1. Ha-khan.
Pein-rie-goun.
Pa-pouk.
Mya-zé-di.
5. Zee-phyoo-goun.
Theet-kya-tsheit.
Shwé-nwé.
Paung-dan.
9. Mo-teng-kyun.

*Villages in the District of Man-loo.*

1. Man-loo.
On-toun.
Meng-tha.
Ho-kyan.
5. Khan-nee.
Myo-keet.
Ka-ken.
Hai-noo.
Thet-yen-ta.
10. Phyauk-theit-koun.
Na-khwon-kyeen.
Noung-tsop-ngop.
Man-hai.
Haung-toun.
15. Nan-youn (Nam-maron).
Kon-tha.
Waron-koun
18. Hai-theng.

*Villages in the District of Nan-mee.*

1. Nan-mee.
Na-ma-kyaing.
Nan-tshouk-poo.
Ta-pha.
5. Heen-teit-tseit.
Naung-tan-eng.
Noung-ya-the.
8. Kyain-tan.

*Villages in the District of Me-za-Khyaung.*

1. Ank-kyen.
Nyaung-ton
Aung-ben.
Kynai-koo.
5. Au-lai.
Kya-eng.
Ta-pan.
Toun-poo.
Thee-la.
10. Tsheit-peng.
Nan-tha.
Eng-beng.
Aing-tha.
Tsheit tha.
15. O-koun.
The-koun.
Theken ky-k
Toun-tau.
Shan-tsheit.
20. Moo-mwon.
Heng-bo-lae.
Mau-khen-khyaung.
23. Nyaung-ngot-to.

*Villages in the District of Man-kay.*

1. Man-kay.
Kan-kau.
Way-lon.
Nan-gen-kha
5. Pan-teng.
Peinne-goun.
Na-tseng-lon.
Thaung-gyih.
9. Nwé-khyo.

*Villages n the District of Eng-tau-gyih.*

1. Eng-dau-gyih.
Lwé-khan.
Naung-tshay.
Nyaung-beng.
5. Lwé-mon.
Twon-pay.
Ma-mon-kay.
Ta-pon.
Main-noung.
10. Ma-mon-ya-kyat.
Ngwon-theng.
Nan-tauk-khan.
Nan-peng.
Naung-khweng.
15. Nan-tein.
Wain-loo-leng.
On-doung.
Hai-taung.
Hai-pan.
20. Nan-ma-tai.
21. Nap-tset.

*Villages in the District of Kamein.*

1. Ka-mein.
Mee-tha.
Mee-teen.
Tsein-doun.
5. Hai-meng.
Nan-hain.
Na-woon-mai.
Noung-man-hai.
Tsa-khan.
10. Tsau-beu.
Mau.
Nan-tsee-poo.
Nan-man-wé.
Tseen-een.
15. A-aik.

*Villages in the District of the Payen-dweng or Amber Mines (Main-khwon).*

1. Main-khwon.
Nan-kwon.
Na-thé.
Nan-twon.
5. Ho-man.
Na-tseng.
Ton-kha.
Man-khain.
Man-Kyueng.
10. Man-hein.
Man-ta-khyun.
Teng-tsat.
Ee-dee.
Lop-man.
15. Ta-wee.
Tsa-kee.
Mau-ga-kwon.
Pa-khan.
Leng-dan.
20. Kwa-kyay.
Pau-mhain.
Ka-rwé.
Tau-ya.
Man-hai.
25. Tsa-twon.
Ton-tein.
Mee-tha.
Ken-tan.
Ta-ro.
30. Main-kweng-nhop-tsanbwee.
Ta-leng.
Khan-yen.
33. Ai-twon.

*Villages under the Khanti Tsanbwas. (The Chiefs formerly had the gold chattas from the King of Ava.)*

1. Lok-khwon tsanbwa.
Lon kyein-tsanbwa.
Leng-tau-tsanbwa.
Leng-lo-tsanbwa.
5. Tsae-khwon tsanbwa.
Tsae-tai-tsanbwa.
7. Main-yet-tsanbwa.

*Villages under the Pan Mheins, Petty Chiefs of Khanti.*

1. Tsae pan-mhein.
Nga-tson-tho-pan-mhein.
Man-thet-pan-mhein.
Khen-khyo-pan-mhein.
5. Man-lo-pan-mhein.
Khen-tee-pan-mhein.
Ta-wai-pan-mhein.
8. Main-shwé-pan-mhein.

G. T. Bayfield,

*Assistant to the Resident at Ava.*

Rangoon,
*The 1st October* 1837.

## *III.—Notes on a trip across the Patkoi Range from Assam to the Hookoong Valley. By H. L. Jenkins, Esq., in* 1869-70.

Last year I was unable to get beyond the Nonyang Lake, partly from want of provisions, and partly owing to my having started late in the season; the Singphos were too busy reaping their crops to accompany me. I attempted to start much earlier this season with my friend, Mr. A. J. Peal; but some of the Singphos who had agreed to show the road were unfortunately detained by a law-suit. Waiting for them, we lost several days, and ultimately did not leave the last village on the Namrook till the 6th December. Following the path described last year up the Namroop River, and then up the Nambong and Nunkee streams, we reached the summit of the Patkoi about 2 o'clock on the 8th December. To our great disappointment, on examining the barometer we found it broken and useless. Water boiled at a temperature of 208°, giving an altitude of about 2,140 feet. The air was very clear, and it was plain to see that the Patkoi, which is here only a single ridge, could be crossed five or six hundred feet lower by making a slight bend to the westward of the present path. That night we descended some three or four hundred feet, and camped near a small spring of water.

Continuing the descent very gradually the next day in an easterly direction we crossed the stream from the Nonyang Lake about noon, and then ascended the Digoom Hill, and stopped at the first water we could find on its eastern slope. We estimated the distance travelled that day at fifteen miles. The path lay through thick forest; we lost it several times during the day, and were obliged to halt whilst the Singphos dispersed themselves in all directions to find it.

Early on the following day, we came on a small stream, also called Digoom, and went down its bed for some hours, occasionally skirting the water through dense wet jungle. About noon we struck off from the right bank over a low hill to the Loglai, a shallow but very rapid stream, about eighty yards broad. It seemed advisable to camp early, in order to construct better shelter than usual. As rain threatened, so we halted for the night on the sand on the bank of the Loglai about half a mile below a large poong, or salt-ooze. Distance this day, about ten miles.

During the whole of the next day our course lay down the bed of the Loglai, and we made very slow progress at first over the enormous boulders and rocks of sandstone; but the river became larger as we advanced, receiving much additional water from numerous small streams flowing into it on either side. Towards evening large rocks and boulders were less frequently met with, and we got on faster over the sand and shingle; we stopped at the mouth of a little stream called Kysoo, having travelled eleven or twelve miles. Here the Loglai is navigable for canoes, and the extreme width of its bed exceeds a hundred yards.

On the 12th, leaving the Loglai, we ascended the Kysoo for two hours, then crossing a low hill came on the Namlip, a stream similar to the Kysoo, and, travelled down its bed till evening, camping on its bank. Distance, about sixteen miles. The path during the whole day

was good. The beds of both streams are composed of shingle and gravel with few large rocks. The forest, as on the Assam side, is composed of very large trees, and the undergrowth of jungle is impenetrably thick.

On the morning of the 13th we found there was barely rice enough in the camp to give each man one meal, so it was necessary to force the pace in order to get into a village as soon as possible.

Following the Namlip for about an hour, we reached its confluence with the Yoongsoom, a stream of the same size. For four hours the path led up the Yoongsoom, occasionally skirting the water through very heavy and extremely wet jungle, until that stream became so small as to be untraceable, when crossing a piece of high-lying forest land we came on the Yoongmoi, a somewhat larger stream than either of the two former. About two hours' walk down the bed of the Yoongmoi brought us to the Nam-yaong, a river not much inferior in size to the Loglai, but deeper and less rapid.. We held on our way up this river until it became dusk, when we were glad to learn that the Nam-yaong village was close at hand. Our guides told us that it would be highly improper for a party of strangers to enter a village after a nightfall, so we camped on the sand on the bank of the Nam-yaong, and sent off two men to the village for food. In about an hour the men returned, bringing with them a good supply of rice and some fish, and they also brought us back our money. On hearing of our necessity, the people of the village had gone round from house to house collecting rice, and with the contributions they sent a message to say that they were not jackals but human beings, and could take no payment from hungry travellers The Gam or chief sent us an invitation to enter his village in the morning. Distance this day, about twenty-four miles.

On the 14th we went up the river to the Nam-yaong village, about a mile above our encampment This was the ninth day since we left the last Assam village, and during this time we had seen no cultivation, not even a bit of clearance, and the sight of the large open rice-fields gave us no small pleasure. Making our encampment on the side of the river opposite the village, we were soon surrounded by the inhabitants, about two hundred in all. They brought presents of fowls, rice, eggs, and fish. It is the Singpho custom to present a guest with food as soon as he enters the house, and the Gam's wife brought us a small quantity of cooked rice neatly tied up in plantain leaves, and some "sahoo," a sort of whiskey distilled from rice. This spirit was very acceptable, as our own stock was nearly exhausted. It is very strong, and not unpalatable when one becomes used to it.

The Gam, whose name is Ningroo Menoh, was very civil, and told us to apply to him for everything we wanted. After chatting some time, he told us that a messenger had arrived with a letter for us from the chiefs of the large Singpho village on the Denai, and he was good enough to say that the letter should be delivered the next day. We asked for the letter and to see the messenger at once, but were gravely reproved for wishing to transact business on the very first day of our arrival; and as our own Singphos agreed that our request was most unceremonious, we were obliged to appear contented.

Early the next morning we made enquiry for the letter, but were again told that our haste was ill-mannered. "The Gam," they said, "eats first, and after that he is at liberty to pay attention to matters of less importance." About noon we obtained possession of the letter, which was written in Shan, the Singphos having no written character of their own. A Khampti boy, who came with us from Assam, read out the contents, of which the following is a translation :—

"Sibbom Gam and Seraj Gam having consulted all the other Gams send this. Jenkins *Sahib* is not permitted to visit our villages. No European has ever come this way. If the *Sahib* wishes to see our country, he should come through Burmah. The Gams will not allow him to come by the Patkoi. He must return."—By Legandoi Messenger.

Ningroo Menoh then handed us another slip of paper conveying to him the following instructions :—

"To Ningroo Menoh.

"Detain the *Sahib* at your village till you hear from us. If you are unable to detain him or turn him back, send us a message, and let your messenger travel day and night."—From Sibbom and Seraj Gams.

On questioning Legandoi, the bearer of these letters, he at first laid the whole blame on the Burmese Woon, or Governor, of Mogoung, who, it appears, though he does not attempt to govern the Singphos, is supposed to exercise political control over them to a certain extent. It would seem, however, that the influence this officer possesses in Hookoong at present is little more than nominal ; for the messenger explained that when the Gams are agreed amongst themselves as to any particular line of conduct, they ignore the existence of the Woon. Burmese authority, he told us, was maintained by the excitement of dissension amongst the different clans. No single chief who has any cause of disagreement with his neighbours, dare incur the displeasure of the Woon, lest the chiefs with whom he is at variance should be invited to burn and plunder his village.

Whatever the cause may be, it is certain that the Burmese are heartily detested by the Singphos.

As our Assam Singphos refused to go on with us until the prohibition was removed, we determined to send a remonstrance and to wait in the neighbourhood of Nam-yaong for a reply.

We wrote to the Gams of the Denai villages that we considered it hard to be detained, reminding them that their people had full liberty to go into Assam whenever they please, and that their traders travelled all over Upper Assam unmolested, and we begged them to give us permission to go forward and see them.

On the morning of the 16th we sent off three of our own people with Ningroo Doo, the younger brother of Ningroo Menoh, with our letter and with presents for Sibbom, Seraj, and four other Gams of note.

We received no reply till the 25th when Ningroo Doo returned. He told us that the Gams after much discussion had not come to any agreement up to the time of his leaving them as to whether we should be allowed to go forward or not, and that, as the small-pox had broken out in some of their villages, the people were averse to any travellers being allowed to move about, wishing to prevent the

disease from spreading; he had returned to let us know that there was little probability of our being allowed to go on immediately. It was hardly to be expected, perhaps, that isolated tribes like the Singphos, unaccustomed to European visitors, would give up their seclusiveness at the first call without some hesitation; but we had lost so much time at the commencement of the journey that neither of us could afford to wait longer, especially as the chance of being allowed to proceed on a very early day seemed to be small

So on the 26th we commenced our return journey through the Masong Naga country, as we wished to examine the pass by which Griffith and Bayfield crossed the Patkoi in 1837.

This route has already been fully described by Griffith, so it does not seem necessary to say much regarding it. There are four steep ridges crossed by this path rising 3,000 to 4,000 feet, besides the main range itself, on which we boiled water at a temperature of 202°, the temperature of the air at the time being 630, giving an altitude of about 5,500 feet above the sea-level. It is much to be regretted that Griffith chanced to take this route; for it is doubtless owing to his description that a general impression has arisen that the Patkoi Range is a formidable barrier, erected by nature to prevent communication between India and the countries lying to the east.

Whilst at Namyaong village, which be found from observation to be about 26°30, latitude we had several opportunities of conversing with the people of the Meeroo tribe who inhabit the mountain range to the east between Hookoong and the Irrawaddy.

From the description given by the Meeroos, there would appear to be several passes of no great elevation through this range. The Meeroos wear Chinese ornaments, and bring articles of Chinese manufacture to Hookoong for sale. Besides these ornaments and their pipes, we noticed earthenware cups, copper cooking vessels, wrought-iron ploughshares, and cast-iron pans, all undoubtedly of Chinese make. Neither the Singphos nor the Meeroos make any use of copper as a circulating medium In the larger transactions they use lumps of silver obtained from Yunan and from the Shans, of about half a pound weight, and these lumps are unhesitatingly chopped up into small pieces and weighed out when it is requisite to measure the price of articles of small value. They have some rupees in circulation, but these coins are looked on with suspicion on account of the impurity of the silver. The dearness of salt was most remarkable. A coarse black salt was selling at about the rate of a shilling a pound.

We met with several people who had traded in the Pansee country, and one of the routes they described strikes the Irrawaddy at Mainlah, a large Shan village situated on the left bank of the Phoongmai at its confluence with the Irrawaddy.

In a little map attached to Dr Clement William's book on Upper Burmah, Mainlah is placed at the mouth of a large river in latitude 26°, or about 130 miles above Bhamo.

Dr. Williams does not give the name of this river; but it is well known to the Singphos and Meeroos as the Phoongmai Kha.

We were informed that a man carrying a load could reach the nearest Pansee villages from Mainlah in two days' march.

The Singphos divide the Chinese into two classes—those who eat pork, and those who do not eat pork.

The pork-eaters, they said, used formerly to come down the Phoongmai in great numbers and cross to Hookoong for jade and amber, but of late years, owing to war between the two classes, the trade has been restricted to the abstainers from pork. It is to be remembered that the route across the Patkoi by the Nonyang Lake is no new scheme now brought to notice for the first time. Thirty-five years a go attention was directed to this same route by Captain Charlton, then commanding the troops on this frontier, who is known to fame as the first man to discover the tea-plant in British India. Captain Charlton writes (his letter will be found in the Journal of the Asiatic Society for January 1835)—"What a pity there is no means of communication between Suddya and Yunan. A good land road—and there are no natural obstacles of any consequence to prevent it—would afford an outlet for British merchandise into the very heart of China." As the Singphos of Hookoong trade with Yunan and with Assam, it cannot be disputed that Captain Charlton was right in asserting that no physical obstacle exists to prevent a thoroughfare from being established the whole way.

It has been urged with some plausibility that the Singphos are so poor and so simple in their habits, that they do not want better communication with other countries, because they could reap no benefit from free intercourse. It is true that their wants are few; but some of these wants are very ill supplied, as in the case of salt for instance, which is very bad in quality and very dear throughout Hookoong; besides, the bulk of the population engage in some kind of barter when not occupied in cultivating; and a people of this kind would not be likely to oppose the opening of a road, because they are capable of seeing that the measure would prove to their advantage.

But whilst the people themselves may be trusted not to oppose their own interests, it must be admitted that some difficulty lies in the fact that nearly all their Gams are large slave-holders, and suffer heavily and constantly from the escape of their slaves across the border into British territory. All the chiefs feel a great deal of irritation against us on account of the extreme abolitionist policy that has been adopted of late years. Still, considering the magnitude of the question, it will hardly be said that the cost of indemnifying a score or so petty chiefs for the loss of their slaves would be a heavy impost, and it would seem to be no more than fair to give the Gams the means of purchasing that amount of labour from their servants, which they have been accustomed to obtain by force, if we interfere to prevent the exaction.

As there is now a British officer resident at Bhamo, it might be possible to send a party up the Irrawaddy to explore and make a rough survey of the river as far as Mainlah. In all probability, a party starting from Assam would be able to reach Mainlah, for since we have returned, a letter has been received from the Denai Gams, inviting us to meet them next year at Serajmo.

Serajmo is said to be only six days from Mainlah.

*The* 16*th January* 1870.

*Notes on the Burmese route from Assam to the Hookoong Valley. By H. L. Jenkins, Esq. (With a map.)*

WISHING to satisfy myself as to the practicability of opening out the old Burmese* route from Assam into Upper Burmah, I started on the 15th of last month from Makoom, the last outpost in that direction, and travelled along the old path as far as Lake Nonyang, on the south side of the Patkoi Range. The following notes of the trip may perhaps prove interesting to persons connected with Assam.

See Wilcox's Survey Maps

15*th December*.—Started from Makoom in the morning. There is no road eastwards or southwards beyond this point, except the natural bed of the Dehing river. It is necessary to cross the river at every bend; this is not difficult at this time of the year. There is not more than two or three feet of water at the outside. Encamped at night at the mouth of the Terap River.

16*th*.—Continued to travel up the bed of the Dehing, and camped at night at a small Singpho village, a short distince below the Kerrempani, an affluent of the No-Dehing River.

17*th*.—Reached the new Beesa of the maps. Bunka, the most influential chief of the Assam Singphos, lives here. He accompanied me across the Patkoi.

18*th*.—Camped at night at the mouth of the Dion-pani, another affluent of the No-Dehing.

19*th*.—Continued up the Dehing, and camped at night at the mouth of the Namchik River.

20*th*.—Above the confluence of the Dehing and Namchik rivers, the main river is called Namroop. This day we travelled up the Namroop, and camped a little below Sunkaph Purbut.

21*st*.—Continued up the Namroop which here runs through a narrow gorge between Sunkaph-boom† and Mitingkoo. Camped at night at the mouth of a small stream called Namgoi.

† In Singpho, boom is a mountain, koo, a hill.

22*nd*.—As I found much time was lost in dragging my two small canoes over the rapids, I resolved to leave them behind; and, loading my baggage on my elephants marched up the stream of the Namroop till I reached the Namphook village, which consists of eight Singpho houses.

23*rd*.—As this was the last village I should see, it was necessary to lay in a stock of provisions. This day was spent in bargaining for rice and in arranging with the able-bodied men of the village to accompany me as guides. I had some difficulty in arranging with these men. It was necessary that they should consent to act as porters if required, and Singphos have a particular objection to carrying loads for other persons.

24*th*.—Started from Namphook village, course due south across the Namroop, over some hilly land covered with forest, 200 feet higher than the bed of the river. After a two-hours' walk, we came again on to the Namroop and waded up its stream till the evening, leaving the bed of the stream now and then at the bends

of the river, in order to keep as straight a course as possible. Both banks of the river were covered with a forest of immense timber trees, and underneath the larger trees was a rank growth of jungle through which we could not have made our way, except for the tracks of wild elephants. Along these tracks, when it was necessary to leave the bed of the river, we could walk, and with a little cutting of the creeping and climbing plants, the ponies could be made to follow very well; but the tracks were neither high enough nor broad enough to admit of elephants with their loads passing along them, so I sent back my elephants to the village, taking on as little baggage as possible, partly carried by the Singphos and partly by the ponies. The Namroop was for the most part shallow, but occasionally we came on deep pools of very clear water The quantity of fish* in these pools is astonishing. The Singphos speared a great number during the daytime Camped at night on the banks of the Namroop

* If this route is opened out, the immense quantity of fish in all these rivers may prove of economical importance. The most numerous are *Cyprinus (labeo), Dyocheilus, Barbus Macrocephalus*, and *Barbus Hexagonolepis*.

*25th.*—Continued our march up the Namroop, much in the same manner as on the previous day, striking occasionally into the jungle to avoid going out of our course which was still south, until we reached the mouth of a small stream, called Nambong, when we left the Namroop and waded up the Nambong to the mouth of a still smaller stream. Up this latter stream, the Nunkee, we travelled till evening, and encamped on its banks. The country during the early part of the day was undulating, and gradually became hilly. The principal rock was a soft blue slate Occasionally a thin seam of sandstone appeared. The strata were faulty, and in some places very much disturbed

*26th.*—Continued to wade up the Nunkee with slow uncertain steps, for the bed of this stream is composed of large round slippery boulders. After travelling about an hour up the stream, we left it and commenced the ascent of the Patkoi by a narrow and not very well marked path. The ascent was not steep; the ponies had no difficulty except when we came to a fallen tree or some other obstruction caused by the living jungle. The path was very nearly straight; there was hardly any attempt to lessen its steepness by altering the direction. As we ascended the forest trees seemed to improve in size, and the undergrowth of jungle to be less thick. Of the timber trees common to Assam, I particularly noticed the Sâm † and the Mekahi. These trees average at least twelve feet in girth, and the latter grows to the height of 60 to 70 feet without a branch. On the summit I found a good deep soil covered with bamboos, canes, and forest trees growing luxuriantly, but not so rankly as in the plains below Many of the plants and trees were common to the plains, others were new to me, particularly a cane bearing an edible fruit, which I do not recollect having seen before. I found the tea plant abundant on both sides, but more plentifully on the southern than on the northern slope. The Singphos gathered the leaves and commenced to prepare tea after their own fashion. They told me that tea was to be found in the jungle near any spot where they had formerly seen a Shan or Singpho settlement.

† *Artocarpus Chaplasha.*

As far as I could see, there is a depression in the Patkoi Range at this point, and it is to be supposed that the Burmese would not have selected this for their main route to Assam, unless it had possessed considerable advantages over every other path.

The present path rises probably from 2,500 to 3,000 feet, but to cross the range with a road, it would certainly not be necessary to rise more than 2 000 feet

On the Assam side I could see little but the tops of the hills below me, on account of a heavy fog, but southward the air was clear, and I had a very fine view of the country. The most striking object on the Burmah side is a large open plain dotted with a few trees, some eighteen or twenty miles long by seven or eight broad At the western end of this plain, and almost immediately beneath the Patkoi is an open sheet of water, perhaps three miles long and exceeding a mile in breadth, called Nonyang* by the Singphos. The lake stretches nearly from east to west. It contains a triangular shaped island near its south-east extremity, where its waters are drained off by a small stream called Loglai, which running southwards falls into the Sooroong, and this latter river falls into the Denai or Kyundween of the maps The Kyundween, it is well known, falls into the Irrawaddy, or Milee as the Singphos call the great river, below Ava.

* Non, a lake, yang, the name of a Shan chief, who held this post for the Burmese.

After examining the lake and satisfying myself that its waters did run southwards through the Loglai, I returned to the top of the Patkoi and encamped there I was anxious, if possible, to get a view of the Assam side, so as to gain some idea of the best line of road to Makoom

The nearest of the Hookoong villages are on the banks of the Sooroong, lying under a hill called Gadak, which was pointed out to me, and which appeared to be about 75 miles south of Nonyang as the crow flies. In the evening two Singphos came into our camp from these So roong villages, and I learnt with surprise that they had slept two nights on the road since they left their homes. They had travelled up the bed of the Sooroong, and then up the Loglai The devious course of these streams, and the difficulty of wading over shingle and boulders, must account for the slow progress made.

The villages on the Sooroong, they informed me, did not number more than fifteen houses, and that very little rice would be procurable From their villages to the Denai is a two days' march through forest They described the country on each bank of the Denai as well cultivated and thickly populated. From the Patkoi to the Denai, the path did not lie over any steep hills.

The Singphos who accompanied me had only agreed to take me as far as Nonyang, and I failed to induce them to go further south with me It was their busiest time of the year. The only crop they grow was being reaped and they could not afford to lose any more time in securing it

It will be seen that the only difficulties to be encountered on the road between Assam and Hookoong are caused by the denseness of the jungle The intervening country is a wilderness consisting of a

forest of many useful timber trees of immense size. Below the larger trees is a tangled mass of smaller plants, most of them climbers, twisting about the larger trees, and wrestling with each other in an intense struggle for life. The only paths by which man can move are the natural beds of rivers or mountain streams. It would be impossible to leave these channels, except for the tracks made in the jungle by herds of wild elephants. Progress along such paths is very slow, and the distance to be travelled very much increased owing to the necessity of often following the windings of the streams.

The Burmese Government in former days took care that there should be a village, or rather a military settlement, every twelve or fifteen miles, along the route, and it was the business of the people living at these stations to cut the jungle occasionally, and to remove fallen trees and other obstructions from the path. The route has now fallen almost entirely into disuse on account of the posts having been one by one deserted since August last. Only three trading parties have come this way from Hookoong into Assam. Traders now usually travel by a more circuitous and very difficult path through the Naga Hills, passing from one Naga village to another, so as to obtain supplies. It is to be wondered at that the Namroop route should be used at all by traders, considering that each man must carry fifteen pounds weight of rice for his own consumption on the journey, besides his load of goods; but the Mooloons, Singphos, and Dooanniahs are not hill men, and to avoid climbing the steep scarps which the Patkoi presents at every other point, they form depôts of provisions along this route, much in the same manner that the later Arctic explorers have adopted in their expeditions on the ice. They carry forward rice and bury it at convenient intervals along the road, and then return for their loads What is wanted is about ninety miles of road from Makoom to the Kyundween. There is a sufficient amount of Naga and Dooanniah labour to be obtained in the neighbourhood for the construction of an ordinary "cutcha" road, and the cost of it would not exceed Rs. 1,000 per mile. Such a road would enable the trader from Hookoong to reach Makoom in one-third the number of marches that the journey now occupies, and it would render an examination of the country easy, and thus have the way for a more scientifically constructed road or a railway.

On my return I fell in with a party of eight men returning to Hookoong. They had brought over amber ornaments, ivory, and dâos for sale. Two of the party were taking back about thirty yards each of the poorest description of calico,* and another had some sulphur The rest had invested in opium.

These men assured me that there was more than one well-used trade route through Hookoong, and through the Sepahee Singpho country, to Tali and other places in Western China. The question of opening up China to India is of so great importance, that it is not likely to be lost sight of, now that it has once attracted attention; but the magnitude of this subject should not make us

* I am not sure about the name of this cloth; it is composed chiefly of starch with a small portion of cotton to give toughness to the fabric It is never seen in any civilized place, but the Manchester manufacturers know well how to suit savage customers, who must have cheap clothing, and do not wash their clothes

pass over the value of improving the communication between the Burhampooter and the Kyundween The great want of Assam is population to cultivate the soil We can obtain labourers from Bengal, but we have also to a great extent to import their food, and this in a notoriously fertile country * That Bengalis have not settled to any extent in the province, is no doubt a good deal owing to the illiberal policy of Government with respect to the selling or leasing of waste lands, but it is also in part owing to the fact that the climate does not suit most Bengalis on their first arrival in the province If Assam is to be re-populated, it will be from the east That the existing population has been mainly derived from this quarter, is shown by the language, customs, and physical appearance of the people At the present time, the Phakial, Dooanniah, and Singpho population is increased annually to a small extent by the influx of emigrants from Hookoong and the Shan states That people do not come in greater numbers is, I believe, entirely owing to the hardships that persons reared in a cultivated country and unaccustomed to the jungles must encounter on the road It is said that numbers of persons who leave Hookoong for Assam never arrive here They lose the path, and wandering about in the jungles starve to death, or are killed by wild animals I do not know what difficulties there would be in obtaining a right-of way from the Burmese Government, but through considerably more than half the distance the road would lie in British territory, and the opening up of a road only as far as the watershed of the Patkoi, would prove of no small value to the province

* The ground is cropped year after year and no manure is used yet the yield is on the average about 45 cwt of paddy to the acre

*Report of a visit by Captain Vetch to the Singpho and Naga Frontier of Luckhimpore*, 1842.

No. 6¾, dated Gowhatty, the 18th June 1842.

From—MAJOR F. JENKINS, Agent to the Governor-General, North-Eastern Frontier.

To—G. A. BUSHBY, ESQ., Offg. Secretary to the Government of India in the Political Department, Fort William.

Transferred to the Judicial and Revenue Department of the Government of Bengal on the 20th July 1842.

IN continuation of my letters Nos. 6¼ and 6½ of yesterday and this date, I have the honor to forward a copy of a report of Captain Vetch's proceedings, under date the 18th instant, whilst employed in visiting the Singpho and Naga tribes on the frontiers of his divisions during the late cold season, *and a map* of the route followed by that officer.

2. The objects of Captain Vetch's tour were to visit the Khampti and Singpho villages, to renew our intercourse with their chiefs, to put an end to some existing feuds amongst the tribes, and to prevent any attempts by the remnant of the insurgent Khamptis to enter Assam or create disorder on the frontier; to watch proceedings on the Burmah frontier, and to put down aggression of the Singphos upon the Nagas, and internal hostilities amongst the latter. Captain Vetch was also to have advanced to the passes of the Mishmee Hills, but continued rumours of intended invasion from Burmah precluded Captain Vetch from going to any part of the Mishmee Hills; his object, however, has in part been effected, as he was met by several of their chiefs whose obedience to the Government he received.

3. Illness prevented Captain Vetch from staying as long on the frontier as he had intended, but his tour has brought us acquainted with a large extent of country, and nearly the whole of that over which we claim jurisdiction. The country is very thinly inhabited, but it is one of great capability; and I found many Assamese in Muttock who had been driven in many years ago from under the eastern hills by the advance of the Singphos and Khamptis, who spoke of the tracts they had left as far more healthy and more productive than the districts they now reside in.

4 Captain Vetch's expedition has no doubt tended much to keep the frontier tranquil, and to enforce amongst all the frontier tribes submission to our supremacy, and the necessity of referring to our officers all disputes amongst themselves and neighbours.

Obedience to our authority has been widely and rapidly extended on this frontier of late, as has been evidenced by the quiet surrendering up of criminals to be tried by our courts, and abstinence from acts of great violence which were heretofore of constant occurrence. The consequences are beginning to be felt in the advance of traders to the most distant frontier villages, and the confidence with which European gentlemen have been lately residing amongst the Singphos employed in cultivating the fine tea plantations of Koonjo and Jogunddo; and I feel assured that by the establishment of a strong post at Ningroo, by opening out roads to it from Jaipur and Rungagora, and by the occasional residence there during the cold season of the Political Agent

or other officer, that the whole of these eastern districts will soon be reduced to entire submission, and from having been never-ceasing causes of watchfulness, expense, and anxiety, will begin to add to the productive resources and wealth of the province, and from giving us the means of commanding the passes towards Ava, will contribute to our military strength and political supremacy.

5 One great object in maintaining a strong post at Ningroo and establishing our authority over the Naga Hills in advance, is to give the means of safe retreat to the numerous Assamese still kept in bondage in the frontier Burman provinces This has been in part effected; and as the utmost anarchy is now said to prevail in the provinces alluded to, and the Assamese are most anxious to come over, I trust I shall be permitted as soon after the rains as practicable to detach a party of the Assam Light Infantry under a European officer to occupy that post, as was done during the last season by Lieutenant Reynolds, for the months during which it can be so occupied without danger to the health of the party.

The presence of the officer and detachment will provide for the security of any refugees who may be able to effect their escape, and it will greatly tend towards the maintenance of permanent tranquillity all along the frontier.

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To—MAJOR F JENKINS, Commissioner, Gowhatty.

WITH reference to my letter No 225, dated 4th January, I have the honor to acquaint you with the arrangements made with the several chiefs of the Naga tribes, who inhabit the hills lying between the Deko and Booree Dehing rivers.

2 The object of my deputation was to take measures for the prevention of the incursions of the Nagas, the immediate cause being a murder that took place last year on the Dhodur Allee, and within the limits for which the Mooloong chief was responsible, but which was supposed to have been committed by a son of one of the chiefs of Jaktoong. A further object was to put an end to the system of exterminating warfare which has been prevailing for time out of mind among these rude tribes.

3. In the letter to which I have referred above you were informed that two parties of the Assam Light Infantry were to move on Mooloong and Lukmah, while I proceeded with a third party of the same corps in the direction of Jaktoong. Captain Hannay, commanding the Assam Light Infantry, accompanied by his Adjutant, Lieutenant Dalton, proceeded with the detachments for Mooloong and Lukmah, and on their way thither they were met by the chiefs of these villages, who paid them every attention and escorted them to the Moong-poong, a salt well situated near a small stream under the Mooloong Hill, where they halted till I joined them from Jaktoong.

4. I was accompanied by Mr. Thornton, Assistant Revenue Surveyor, and the first march that we made in the hills was to Konghon, January 7th, a village dependent on Jaktoong. The day after my arrival the Jaktoong chiefs came in, and the following day proceeded with me to their own village

5. The next day (the 9th) I took the advantage of a halt that we were obliged to make in order to collect coolies, to pay a visit to Tabloong, a village lying a few miles to the west of Jaktoong. The chief I found to be a very intelligent man, and apparently well disposed to submit to our authority. He mentioned that one of the Assam kings had made him a grant of a certain number of Pykes, and that he formerly held three khats or farms in Dhopabur. The Pykes, it would appear, had fled during the war with the Moamorias, and the khats had gone to waste since that period. He also laid claim to three beels, but it appears that one of these has been washed away by the Burhampootur, and the remaining two are filled up and can no longer be fished in. Under these circumstances, I told him that he was at liberty to take up any quantity of land he might desire to cultivate at the foot of the hills to the extent of the three khats he formerly held; that I would use all the influence I possessed to induce the return of his Pykes, if they could be found, and were not disinclined to remove from their present locations; and that at any rate I would prohibit the fiscal officers from detaining any Pyke who wished to settle on the land the chief took up. I told him I could not pledge myself to the grant of any new beel, but that if he was desirous of such a grant, I would recommend its being made if not open to any serious objection.

6. I have every reason to think that this communication was perfectly satisfactory; for the chief, though a cripple, came down with me to Jaktoong and there entered into the engagements, which were subsequently given in by every chief of any note along the line of our route to the Booree Dehing.

7. The substance of these engagements is to abstain from outrages in the plains; to be responsible for the surrender of offenders within the limits of their dwars; to discontinue hostilities with other tribes, leaving the British Government to punish any attacks made upon themselves; and, finally, abstain from importing Naga children as slaves into the British territories, a practice that was of daily occurrence under the rule of Rajah Poorunder Sing, and which I have reason to think has been carried on since to some limited extent.

8. There are two chiefs of Jaktoong related to each other called Hoang Gohain and Assam Gohain. The former acknowledged that one of his sons since dead was of the party who committed the murder on the Dhodurallee, but he alleged that this son was a mere youth and had been allured away by some Abors who were the principal parties concerned. I told him that I was disposed to pass over leniently bygone offences, but that it was necessary that it should be seen by the neighbouring tribes that they could not be overlooked. In the end an arrangement was come to that two divisions (called morungs) of the Konghon village, which belong to Hoang Gohain, should be made over to Assam Gohain, who exercised authority over the remaining two morungs, an arrangement that, Konghon chiefs informed me, would be satisfactory to them. It was further stipulated that Hoang Gohain should come down yearly and present two elephant-teeth, but this present was subsequently altered to a money payment of Rs. 10 per annum on a request made by him to that effect at a meeting I had with the chief here, wherein he alluded to the difficulty he might

have in procuring elephant teeth. I readily consented to this, because it has been my endeavour to exact nothing but what could be given without putting the chief to any serious inconvenience, and I have done so under the conviction that the terms of all the arrangements should be most strictly and punctually enforced

9. On the 11th I left Jaktoong, and passing through Tingtak and Noagong joined Captain Hannay and Lieutenant Dalton at the Noonpoong under Mooloong The Nagas of the several villages under this chief are known to have been the perpetrators of the outrages that have taken place yearly in some place or another under the hills for many years past And besides arrangements of the general nature detailed in paragraph 7, I exacted, as a punishment for these outrages, an agreement that the chief of Mooloong should himself present annually a buffalo and a gong, and be responsible for the payment of an annual tribute of Rs. 10 from each of the undermentioned villages which are dependent upon his authority.

10 On the 13th we moved towards Changnye, encamping on the Horoo-pani. It had been our intention to have first visited Tangloong, a hill separated from Mooloong by the valley of the Deko, the distance between the two places being from six to seven miles. After proceeding in that direction for some time we were led back by the chief of Mooloong, who informed us we were going wrong, but it is not easy to say what was his exact object; my intention in going that route was to have put an end to a quarrel between him and the chief of Tangloong, in which the late chief of Mooloong, a brother of the present chief, had been killed only a few weeks before I went up to the hills This quarrel was of very old standing, and was caused originally by the refusal on the part of the chief of Mooloong to deliver up ornaments and other property which had been taken by a daughter of the Tangloong chief, who had fled from her home and became the wife of the Mooloong chief. This latter, besides his brother, has lost other near relations in numerous encounters that have taken place between the tribes.

11. To any one who is acquainted with the character of the Nagas it is hardly necessary to say that in the adjusting of disputes of this nature one has not to look so much to the justice of the original cause of quarrel or of any subsequent events, as to the nature of the injury one or either of the parties has received; and in this case the Mooloong chief had lost his nearest relatives, and though he may have killed twice the number of men on the Tangloong side, this never could compensate for the injury done to his family, nor could anything else, until he obtained the heads of as many of their chiefs as he had lost himself, or until the intervention of a powerful third party, who should bring the combatants to a mutual understanding.

12. As may naturally be expected, the Mooloong chief, a spirited young man, was anxious for revenge, and anything but inclined that feud should be put an end to. I proposed that he should go on to Changnoee, the chief of which was on terms of friendship with both the contending parties, but he declined proceeding beyond his own border; and as I saw no immediate necessity for compulsion, I allowed him to depart, merely warning him that it was my intention to make the

Tangloong chief enter into an agreement of peace towards him, and that though I should do everything in my power to save his honor from being compromised, I would hold him responsible under the general engagement given to me for any hostilities he might undertake against Tangloong.

13. On the 14th the sons of the Changnoee chief met us at Horoo-pani, and the following day we proceeded and encamped just under that chief's village. This is the person alluded to in the 10th paragraph of my letter No. 5, dated 15th September 1841, as having a nominal sway over all the tribes eastward to the Booree Dehing; but as far as I could learn, the offerings made by the other tribes are not considered as a mark of subjection, but simply a custom that had prevailed by reason of the chiefs to the eastward having all been descended in some way or other from the Changnoee family.

14. This chief was the most disinclined of any to enter into the engagements proposed, but he at last consented to it. He also conveyed a message to the Tangloong chief, who sent a person on his part with presents to meet me at Changnoee, and it was then agreed that the Tangloong chief should give a buffalo and gong as a peace offering to the Moongloong chief to put an end to their feud, the Changnoee chief becoming security for the due fulfilment of the treaty by the Tangloong chief.

15. I may here mention that since my return to the station the chiefs of Tabloong, Jaktoong, and Mooloong have all been down to meet me as they promised. The Changnoee chief was to have deputed one of his sons with offerings for the chief of Mooloong within 20 days of our interview, and when I heard of the Mooloong chief being on his way, I sent to desire that the Changnoee Nagas would meet him. While here, the Mooloong chief agreed to abide by the arrangement I had made for peace with Tangloong, and I told him that I would see it duly executed. My letter No. 231, dated 16th ultimo, will have informed you that a further show of force has become necessary in consequence of the engagements made at Changnoee not having been carried into effect; but I have no doubt that the measures taken will be effectual, and perhaps beneficial, in showing the Nagas that the engagements have been taken from them with a positive determination on our part that they shall be adhered to.

16. On the 18th we left Changnoee for Joboka, and encamped on the Towkak, a river under the village of Boragaon, a dependency of the Changnoee chief, which is situated at the head of the pass leading from Bheertur Namsang.

17. On the 19th marched to a stream called Namtuloo, passing on our way a village called Longling, which extends for nearly a mile along the road, and is dependent upon Joboka.

18. On the 20th we moved to the Teesee, a small stream which runs under Banfera; we passed through Joboka, the chief of which entered into the engagements required of him. I had an opportunity here of compromising a dispute that would very likely have given rise to hostilities between the Joboka and Changnoee tribes It related to the possession of a hill calld Kolubara Ting, which was claimed by both parties. It had been unoccupied for

40 or 50 years, and the Changnoee Nagas had commenced establishing a village upon it The parties agreed to have two morungs or divisions, one to belong to the Changnoee Nagas and the other to Joboka. They were to choose a chief amongst themselves, and in the event of disagreement to refer the matter to me.

19. On the 21st we passed through Banfera, having met the chief on the road. After taking engagements from him we removed on and encamped on a small stream called the Tebace Nuddee.

20. On the 22nd we passed through Bur-moothoon, and encamped after a march of about six miles on the stream we had left. Engagements were here taken from the Bur-moothoon chief.

21. On the 23rd we marched to the Dillee or Disang. About half way we came to Hurroo-moothoon, before reaching which we were met by the chief of the village, a very benevolent looking old man, who, I was informed, had behaved with the greatest kindness to a large number of Assamese who fled from the plains for refuge in the time of the Burmese. He accompanied us to our encampment, though I had begged him not to put himself to the inconvenience, and readily entered into the engagements.

22 On the 24th Captain Hannay, Lieutenant Dalton, and Mr. Thornton with the bulk of the troops left me to return *viâ* Borhath. I proceeded on, and passing through Paneedwar, Takum, and Kanging, and having taken engagements from the chiefs of these tribes, reached Jeypore on the 27th.

23 A very accurate map of the country we travelled over made by Mr Thornton accompanies this communication, and a table showing the distances of our several marches given me by that gentleman is annexed for ready reference.

24. The portion of the hills we passed over may be described as a succession of steep ridges, our marches being generally up one side of a hill and down the other to a stream at the bottom; these streams generally forming the boundaries of tribes. The soil appears to be very fertile, and there is a very large portion of it under cultivation. The chief products are rice, yams, capsicums, and ginger. The dâo is the only implement of husbandry used by the Nagas: with this the jungle is cut down, and when burnt, it is used to turn up the soil and fit it for the seed. The principal crop is *aoos* rice, which is sown in March and April, and reaped in October or November. The land after being in cultivation for two years is left fallow for eight or ten.

25. The villages seem without exception to be on the top of precipitous hills, with commanding views of all the approaches to them; they are generally fortified by a ditch, and many of them by succession of ditches cut round them with barricades on the inner sides of the entrances. These entrances are generally over a narrow ridge with very precipitous sides; the ditches have a tree or a few bamboos thrown over them for crossing, but it is probable that these are removed when attack is expected. The bottom of the ditch is lined with panjees or pieces of bamboo stuck upright in the ground. I did not observe that any of these were sharpened, and from the way they were laid down on some of the roads they had more the appearances of being used as balks at night than with any intention to lame assailants.

26. The defences are made chiefly, if not altogether, in consequence of feuds and warfare among themselves, and I have no doubt that they answer pretty well the purposes for which they are intended. But their arms and, as far as I have been able to learn, their courage, are not sufficient to enable them to stand against a body of disciplined troops, and I believe that a small party of sepoys would take the strongest village they have with ease.

27. The principal dwars or passes are the Konghon, Teeroo, Bheetur, Namsang, Joboka, Banfera, Kooloom Moothoon, Borhath, and Jeypore. Bheetur, Namsang, Joboka, Banfera, and Kooloom Moothoon have not been travelled over, but we had views of them in our route; they are at least as easy of excess as any of those through which we have passed.

28. The roads throughout are generally very good; near the villages they are sometimes 20 or 30 feet wide, shaded lightly with bamboos on each side. From the clayey nature of the soil, they are slippery in places where jungle shuts out the rays of the sun; but, on the whole, they are better than the paths through the wilds of the plains. I do not remember meeting with a swamp throughout our journey, and it was only once that we had to pass through the wet bed of a stream, and this only for a short distance.

29. Beyond the Deko to the southward lies the great range which separates Assam from the Burmese dominions. The summit of this range could not be more than from 15 to 20 miles off. We could see roads and villages in many directions, and the people of Changnoee seemed to know that there was a pass leading from thence to Burmah; but they said they had little or no intercourse with the Nagas beyond them to the south, and could give no information as to the distance to the other side.

30. The roads through the villages are uneven and filthy; the houses are large and built on posts with walls of split bamboos, and roofed generally with the leaf of the palm called Takopath. The residence of the chief of Changnoee was at least 400 feet long by about 40 or 50 broad, and there were several houses occupied by members of his family of not much smaller dimensions. The interior of these dwellings is dark, there being no windows nor any entrance but at the ends, and the roofs being very low. The floors are not raised unless when this is rendered necessary by the unevenness of the ground on which the houses stand, and then there is merely a bamboo platform from rock to rock.

31. In all the villages there are one or more large buildings called morungs. In these there is a large scooped-out tree with a longitudinal opening on the top about three inches wide and extending nearly from end to end. It is used either for music or for sounding the alarm to collect the fighting men together, by being beaten upon with two pieces of heavy wood cut out like dumb-bells. These houses are generally placed at the head of the principal entrances to the village. They are said to be carefully guarded at night; and there is a high platform thrown out in front, from which the whole surrounding country is seen in the day, and we never saw this platform unoccupied.

32. In the morungs are kept the skulls carried off in battle. These are suspended by a string along the wall in one or more rows over each other. In one of the morungs in Changnoee I counted 130 skulls, which were said to have belonged to men, women, and children, indiscriminately. Besides this number, there was a large basketfull of broken pieces of skulls; one of the morungs at Mooloong had been burnt, and the very ashes had been gathered and preserved with the skulls that had been since collected.

33. The porch of the Changnoee chief's house was a perfect Golgotha. There were between 50 and 60 human skulls, together with the skulls of elephants, buffaloes, Naga bulls, bears, tigers, pigs, monkeys, &c., the larger kind lying on the gound, while the smaller literally covered the walls and posts. We did not see so many skulls elsewhere; but the same desire to obtain them prevails all over these hills.

34. A striking instance of the value attached to these trophies was met with at Konghon the first day I entered the hills. In strolling round the village, I came upon a path down which the women and children had been removed; and on the back of the gateway opening from the village down this path, I saw that the skulls had all been collected, ready to be carried off if flight became unavoidable.

35. The arms used by the Nagas are the spear, dâo, and occasionally a crossbow and arrows of pointed bamboo. The spear is thrown, and a rush then made with the dâo either to recover the spear or to carry off the head of any enemy that may have fallen. They have no firearms, and are greatly afraid of them.

36. The men are a stout, athletic race. Most of the tribes have their faces tattooed with distinctive marks, so that it is easy for a person accustomed to see them to know to what part of the hills they belong. At Tabloong, Konghon, and Jaktoong they were in a state of nudity, their loins being lightly girt with a smooth rattan passed twice or thrice round the body. To the eastward, a straight piece of cotton cloth of about eighteen inches long and nine broad is worn suspended from the middle. The principal men at Mooloong and Changnoee wore a very handsome girdle of polished brass plates, and the cloth worn by them was of somewhat larger dimensions and ornamented with shells or clear polished circular brass knobs.

37. We saw very few of the women after leaving Jaktoong. Those we met with were very sparingly clad, and seemed to be employed principally in carrying water in large bamboo tubes from the wells below the villages.

38. The population living in the tract of hilly country included in Mr. Thornton's map cannot, I should think, be less than from 40 to 50,000 souls.

The number of houses in the villages may vary from 40 to 300 or 400 in each.

39. In the neighbourhood of Changnoee and Mooloong there are large herds of buffaloes and oxen, but in general the live stock consists of pigs, goats, and poultry.

40. Salt wells are found near both the villages just named; the salt obtained from them is inferior to that made in the hills near Jeypore and Borhath, and none is exported.

41. Before concluding this report I beg to bring to your notice the valuable assistance I derived from Neeramye Deka Phokun, who accompained me throughout my tour. It will be in your recollection that in recommending the abolition of the salt duties, I mentioned that it was necessary to continue the services of the individual as Naga Surburakar. Orders having been passed in the Revenue Department, this part of the arrangement was not noticed. I beg therefore, that you will do me the favor to bring the subject again before Government, as I am sure you must be well aware that without the assistance of some such officers I never could carry on communications with these hill tribes.

See my letter No. 57 of the 30th January 1841, paragraph 6th.

The Deka Phokun has claim to the office from his own long services and the personal and family influence he possesses on this frontier, and as a compensation for the office he lost on the abolition of the salt duties. I recommended that the personal allowance* should commence from the date of this loss of office, namely, the 5th of January 1842, for the Phokun has been employed ever since, and he is now with the party which has been sent up to the hills to enforce the agreements entered into at Changnoee

* Rs. 30 a month.

42. I have only further to notice the indefatigable labours of Mr. Thornton in the preparation of his map, which has added much to our geographical knowledge of the southern frontier of this district, and to state that I received on every occasion the most ready assistance from Captain Hannay and Lieutenant Dalton. I cannot speak too highly of the admirable arrangements that were made by Captain Hannay for supplying his men with provisions, nor of the orderly conduct evinced by the men themselves.

43. In conclusion, I beg to say that I have little doubt but that this expedition will be the means of saving many hundreds of lives annually; and if it shall be the wish of Government, I shall be happy next cold season to go over the hills between the Deko and Dhunseeree, with a view to effect similar arrangements with the Nagas in that direction. The country is quite unexplored, though the Nagas are as numerous and as addicted to warfare among themselves as any of those with whom I have been dealing. The number that came down to the plains is perhaps greater.

*P. S.*— Copies of all the agreements referred to in this letter are transmitted with it.

*List of the Villages of the several Naga Chiefs.*

| | |
|---|---|
| Tabloong ... | Tabloong.<br>Namsang.<br>Nangta.<br>Kansang.<br>Tangsa.<br>Rungoja.<br>Rangam.<br>Nengsa<br>Nengnain. |

| | | |
|---|---|---|
| Tabloong—(*Continued*) | | Chinloee<br>Chenglong.<br>Chinkong.<br>Ching Phoee. |
| Jaktoong | ... | Jaktoong.<br>Konghon.<br>Tingtak<br>Loongma.<br>Totak.<br>Tophang.<br>Chingkong<br>Seyong. |
| Mooloong | . | Poiloong.<br>Lakma.<br>Mooloong.<br>Burgaon<br>Noagong. |
| Changnoee | ... | Changnoee.<br>Kamloong.<br>Booragaon.<br>Thuoloong.<br>Muoloong.<br>Haroogam.<br>Lumcha.<br>Monyegaong.<br>Noagong |
| Joboka | ... | Joboka.<br>Horoo-oothoo or Lungthing<br>Bur-oothoo.<br>Byagaon. |
| Banfera | .. | Banfera.<br>Oanoogaon.<br>Nokrang.<br>Nuagaon. |
| Kooloong | .. | Kooloong.<br>Bur Moothoon.<br>Horoo Moothoon.<br>Nuagaon. |
| Paneedwar | ... | Paneedwar ...<br>Singpoongiya .<br>Hooroogaon ..<br>Banjapree ...<br>Tapeegaon .<br>Bekagaon ..<br>Burkoorma ..<br>Bekagaya ..<br>Khetreegaon ...<br>Pooloong .. — These are tributary to both Paneedwar and Burdwar. |

| | |
|---|---|
| Burdwar ... | Burdwar.<br>Jakum.<br>Kaeemaee.<br>Loongtoong.<br>Boonteen.<br>Bansgaya.<br>Sunkan.<br>Dadum. |
| Namsang .. | Namsang.<br>Kanjang.<br>Soobang.<br>Doodam.<br>Magaon.<br>Horoomoorma.<br>Khetreegaon.<br>Lamcha. |

F. Brodie,
*Officiating Magistrate.*

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*Table of Distances.*

| No. stages. | Seebsagur to | Distance. Miles. | Furlongs. | Remarks. |
|---|---|---|---|---|
| 1*st* | Baleegaon ... | 12 | 4 | |
| 2*nd* | Nagenee Mara ... | 9 | 0 ... | The ascent commences here. |
| 3*rd* | Kanghong ... | 4 | 0 | About 160 houses. |
| 4*th* | Jacktoong ... | 6 | 5 | Little water found on the road. |
| 5*th* | Mooloong salt well | 12 | 4 ... | At 4½ m. passed through Tingtak; at 6½ left Burgaon to the left; at 8½ passed through Noagong. |
| 6*th* | Horoo Paneenoee ... | 5 | 4 ... | A clear stream between Mooloong and Changnoee; at 3 passed Mooloong. |
| 7*th* | Changnoee ... | 6 | 2 ... | Crossed two running streams; the latter the boundary between Mooloong and Changnoee. |
| 8*th* | Towkak river ... | 9 | 0 ... | Crossed several streams; two having strong discharges at 7 m. Left Booragaon 1½ mile to the left. |
| 9*th* | Nambetoo ... | 5 | 2 ... | At 4 miles passed through Longling village, which is nearly a mile long. |

SIBSAGUR TO

| No stages | | Distance Miles | Furlongs | | Remarks |
|---|---|---|---|---|---|
| 10*th* | Teesee Nuddee ... | 4 | 6 | ... | A clear stream; Jobka passed at ¼ |
| 11*th* | Same Sream ... | 0 | 6 | ... | At ¼ passed Banfera. |
| 12*th* | Teebace ... | 0 | 6 | ... | At 3 passed Bur Moothoon. |
| 13*th* | Disang river ... | 0 | 5 | ... | At ⅘ m. passed through Horoo Moothoon |
| 14*th* | Towrah ... | 0 | 6 | ... | At 4-2 passed through Paneedwar village |
| 15*th* | Soonputtun ... | 8 | 0 | ... | At 1½ passed Takeem; at 3½ crossed the Bakloof; and at 5½ passed through Kangang. |
| 16*th* | Hookum Jewry, Tea Baree, Assam Company's ... | 6 | 2 | ... | Namsang crossed twice, once at starting and again at end of the march. |
| 17*th* | Jeypore ... | 9 | 0 | | |

F. BRODIE,

*Officiating Magistrate.*

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ABSTRACT.

PARA. 1*st.*—Reports arrangements made with Naga chiefs.
2*nd.*—Objects of deputation to the hills.
3*rd*—Routes taken.
4*th*—Arrival of the Jaktoong chiefs at Kaghon.
5*th.*—Visit to Tabloong, and conversation with the chief.
6*th.*—Engagements taken from him.
7*th.*—Nature of engagements.
8*th*—Chiefs of Jaktoong, and arrangements made with them.
9*th.*—Arrangements with Mooloong tribes.
10*th.*—March towards Changnoee; intention to have proceeded to Tangloong to stop a feud between it and Mooloong.
11*th.*—Means to be taken with this object.
12*th.*—Mooloong chief disinclined to come to terms with Tangloong.
13*th.*—Meeting with the sons of the Changnoee chief at Horoo Panee.
14*th.*—Arrangements entered into at Changnoee.
15*th*—Tabloong, Jaktoong, and Mooloong chiefs have visited the plains.
16*th.*—March to the Towkak.
17*th.*—March to the Namteeloo.
18*th.*—March to the Teesee; a dispute between Joboka and Changnoee settled.

19*th.*—March to the Tebace.
20*th.*—March further on; engagements taken from the Burmoothoon chiefs.
21*st.*—Meeting with the chief of Horoo Moothoon, and march to the Desang.
22*nd.*—Captain Hannay, Lieutenant Dalton, and Mr. Thornton's departure.
23*rd.*—Mr. Thornton's map.
24*th.*—General appearance of the hills.
25*th.*—Defences.
26*th.*—With what object made.
27*th.*—Names of principal dwars.
28*th.*—Roads.
29*th.*—Range separating Assam from Burmah and passes.
30*th.*—Villages
31*st.*—Morung houses.
32*nd.*—Skulls kept therein.
33*rd.*—Porch of the Changnoee chief's house filled with skulls of human beings and wild animals.
34*th.*—Value attached to these trophies.
35*th.*—Arms used by Nagas.
36*th.*—Appearance of the Nagas and their dress.
37*th.*—Naga women.
38*th.*—Estimate of the population and houses.
39*th.*—Live stock.
40*th.*—Salt wells near Mooloong and Changnoee.
41*st.*—Appointment of a Naga Surburakar necessary; Neeramye Deka Phokun recommended for the office.
42*nd.*—Indefatigable labors of Mr. Thornton, and assistance received from Captain Hannay and Lieutenant Dalton.
43*rd.*—Proposal to visit the hills between the Deko and Dhunseeree in the ensuing cold season.

F. Brodie,
*Officiating Magistrate.*

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*Translation of the agreement entered into by Tablong Naga and Akong Rajah, dated 28th Poos,* 1763.

Having received orders from you to meet you either at Rungpore or Dhopabor, which orders we having failed to obey, we hold ourselves guilty for the same. The reason is, that, we had gone to Kongoneah Chang to fetch coals, and were forbidden to pass that road by Habung Gohain and Kongoneah Morung Naga, and were therefore unable to go. The road now being re-opened by your orders, whenever we are summoned by the Kutkee Chowtung, we will attend, and will as usual pay our annual visit to you. Should Kongoneah Naga or Jaktoongeah Naga again close the road, we will give you notice, and will not ourselves quarrel or fight with them or with any

other Nagas; if we do, we subject ourselves to any punishment you choose to inflict, and to a fine of Rs 500.

We also hold ourselves guilty, if we or any of our chang quarrel with the Ahomeahs. We will allow them to visit the plains. It was customary with us to sell our children, which you know; having now been forbidden, we pledge ourselves to relinquish this custom.

*Witnesses.*

Bapoo Sykeah, of Dhopabor.
Hagnorah.
Mateekhoah Kutkee

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*Agreement of Hohung Gohain for his brother, also Gohain of Jaktoong Chung, dated 30th Poos,* 1763

I plead guilty of the charge of my deceased son Lukhee having murdered an Ahomeah Beparee (trader) in Dhadur Ali; and as you have excused us (my son being dead , I pledge myself to pay you annually two elephant's teeth, each twenty seers weight, and to visit you yearly. In obedience to your orders, I have also given up and transferred to Asong Rajah my two villages, Abor Morung and Maj Morung, and henceforth if I or my people quarrel for, or take any rent from these two villages, I hold myself guilty.

*Witnesses*

Mateekhoah, of Dhopabor.
Lukhee, of Dhopabor
Monae, of Teeroo.

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*A security bond signed by Asong Gohain, Rajah of Jaktoong Chung, dated 30th Poos,* 1763.

Lukhee, the deceased son of Asong Gohein * having committed a murder in the plains, for which cause the Gohain's two villages, Abor Morung and Maj Morung, have been taken from him and made over to me, and the Gohain having been excused under a promise to pay one maund of ivory of half maund each, and having requested me to be his security for the regular payment of the same, I hereby agree to hold myself responsible for the regular fulfilment of the engagement.

* Should be Hohong Gohein

*Witnesses.*

Mateekhoah Chanhag, of Dhopabor.
Lukhee
Molo, of Teeroo.

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*An agreement entered into by Alee Gohain, Hohong Ganem, and Asung Gohain of Jakhung Chang, dated 28th Poos,* 1763.

Akal Rajah of Tablong Chang having informed you that we had closed the road, we beg to state that we did not prevent his proceeding

to you. He came with the intention of taking a share in the coal proceeds, which we refused to give up to him, and would not allow him to pass henceforth. Should the Tanglongeeah Rajah wish to pass the road for the purpose of visiting you or trading, we will not obstruct his passage ; if we do, we hold ourselves subject to a fine of Rs. 500.

*1st.*—We promise not to fight or quarrel with the Tanglongeeah or any other Nagas. Should any disputes arise, they shall be referred to you.

*2nd.*—We promise to give up selling our children, or we subject ourselves to any punishment you choose to inflict.

*3rd.*—As customary in the time of the Assam Rajahs, we will pay our annual visits to you with the usual, presents. Kutkee Chowtung must escort us.

*Witnesses.*

Aboo Naga Gohain Bapoo Sykeah, of Dhopabor.
Tublong.
Alee Naga Gohain.

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*Agreement entered into by Jangphung Molong, Rajah of Molong Pahar, dated 2nd Mag,* 1763.

Having found me guilty of great oppression in the plains, and excused me from punishment, under a promise that I should not again quarrel or fight with any of the Nagas, or commit robberies of cows, &c., in the plains, and having allowed me the lands from Rohaday Ally to Towkak, ordering me to make over any Nagas that oppress the ryots, I hereby pledge myself to the terms, and will deliver up any offending Naga ; and if unable, will inform you of the place he has gone to ; or I subject myself to a fine of Rs. 500, or any punishment you choose.

According to your orders, I will pay you an annual visit with the usual presents—one buffalo (female), one elephant tooth, and Rs. 10 for each of the following villages, Loyan, Rirgan, Lukmah, and Maelong.

*2nd.*—I promise that none of my Nagas shall in future sell their children.

*3rd.*—If any Nagas come to quarrel, we will inform you of it, and not fight with them ourselves.

*Witnesses.*

Lukhee Naga Kutkee.
Gohain Oomedwar.
Gurdlah Teklah.
Jaktooneeah Asong, Rajah.

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*Translation of the agreement of Lukhee Naga Kutkee, and Monae Chowtung of Dhopabor and Teroo, dated 3rd Mag,* 1873.

Having been appointed by you as Kutkee Chowtungs to escort the Nagas of the following villages, Jolong, Gow, Badgow, Lagow, Lukmah, and Phaelong, to your presence, during their annual visits, we also agree to bring in to you the cow, buffalo and elephant teeth,

and the Rs 40 for the four latter villages, as agreed to be paid in by the heads of them

We promise to be diligent in the performance of our duties.

*Witnesses.*

Gendah Teeklah.
Khogon Gohain.

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*Agreement of Tasang Rajah, Akal Rajah, Ungdoe, Khondlekae, and Loukham Sundeekoe of Kongoneeah Chang, dated 28th Poos,* 1763.

To your accusation of not allowing Tablongdeeah Aklong Rajah to pass, we plead guilty; but it must be taken into consideration that he has threatened to massacre the whole of us, therefore we are not on terms Since we have received your orders to open the road, we obey, and promise not to fight and quarrel in future with any of the Nagas. We will pay the annual visit regularly as formerly. We will inform you of any quarrels or disputes we may have

1*st.*—If we or our people go into the plains and quarrel, we will be subject to any punishment you may think we deserve.

2*nd.*—We will not again allow children to be sold. We will always attend the summons of my Kutkee Chowtung.

*Witnesses.*

Bapoo Sykeah, of Dhopabor.
Jaktoongeeah Holung Gohain.
Mateekhoah Kutkee.

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*Agreement of Ungdoe Maktar Naga, Loukham Sundeekoe, Singgoo Pongtue, and the Ponha Nagas of Kongoneeah Chang, dated 30th Poos,* 1763.

The Assamese and the Nagas having been bound down to commit no oppressions or depredations in our hills, and it being required that we should pledge ourselves to the same terms, we hereby agree and bind ourselves on a bond for Rs. 800 not to quarrel or fight with any of these people, but in the event of any disputes arising to inform you of it.

If any of our people are guilty of any sort of oppression, or any other persons within our boundaries, we will acquaint you and give over the offender or offenders. We promise not to sell our children in future.

We will, as ordered, allow the Takoolingdeeah Nagas to pass our road, and will not oppress or in any way interfere with the ryots of Tablong settled in Khapang.

Abor Morung and Maj Morung having been taken from Hokung Gohain and given to the Asong Rajah, we agree to pay our revenue to the latter.

*Witnesses.*

Mateekhoah, of Dhopabor.
Lukhee, of Dhopabor.
Monae, of Teeroo.

*Agreement of Hohong Gohain and his brother Alee Gohain of Jaktoong Pahar, dated 25th Phalgoon,* 1763.

Having found my son Lomee (since dead) guilty of having murdered one of your ryots in the plains, for which crime you required me to pay yearly a maund of elephant teeth, to which terms being unable to conform, I agree to pay with your permission Rs. 10 annually, in default of which to lose my chang, forfeit Rs. 500, and go to jail.

*Witnesses.*

Aposoo Kutkee, of Poneeah.
Bholee Duftree, of Hal Seebsagor.
Munneeram Surmah, Maktyoo to the Nowgaon.

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*Agreement entered into by Asong Rajah of Jaktoong Chang, dated* 1763-30 *Poos.*

Having taken agreements from all the Nagas to the effect that they will not quarrel amongst each other, I also agree to the same terms, or to forfeit Rs. 500.

Having received charge of Abor Morung and Maj Morung from Hokung Gohain, I will pay the regular khazannah for the same. I will not interfere with the Tabong Nagas on their road to the plains, nor object to the Tablongdeeah Rajah settling ryots in Khapang.

Should any disputes or quarrels arise within the bounds from Molong to Bohdae Alee between the Nagas and your ryots, we will not fight, but acquaint you with the circumstances ; neither will we in future sell or buy children. We will pay you annual visits as customary, with presents.

*Witnesses.*

Lukhee.
Mateekhoah.
Monae of Teeroo.

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*Agreement of Otee Rajah and his brother Lasa Rajah of Longsang, dated 16th January,* 1842, *A. D, or 5th May,* 1763.

Whenever you should require our presence, we will either wait on you ourselves, or send our Chundeekues or Chowtungs. Myself or my brother will annually visit you either in the month of Mag or Phalgoon.

If any of our Nagas are guilty in any way of oppression towards any trader, ryot, or Naga, we subject ourselves to punishment from you.

We pledge ourselves not to sell in future any of our children. Should any Nagas fight or quarrel with us, we will give notice to you, and not fight or quarrel with them ourselves, under a penalty of Rs. 500.

*Witnesses.*

Abatha Kutkee.
Changlung, of Perao.
Gheenai Gohain, of Dhopabor.

*Agreement of Abung Bora Rajah and his son Lobung Rajah of Changloe Abor Gram, dated 5th Mag,* 1763, *16th January,* 1842, *A D.*

Whenever you should wish our attendance, we will either wait on you ourselves or send our Chundaknes or Chowtungs I will yearly send to you one of my sons during the month either of Magh or Phalgoon with the usual presents.

I agree not to quarrel or fight or in any way oppress any trader, ryot, or Naga within the boundary pointed out by you from Sumadarree on the east and Towkak on the west Should any disputes arise, I will give you notice and bring the offenders before you.

I pledge myself to the above terms on the part of all my people

If I fail in any of the above terms, I subject myself to a fine of Rs. 1,000, or any punishment you may judge

I also engage myself to put a stop to the selling of children.

*Witnesses*

Abatha Chowtung.
Bhad Sepoy
Moga Ram Sepoy, 4th Company.

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*Agreement of Maun Chokoo Chundeekue Naga and Morman Teklah Nagas on the part of Changnoe Nagas and Ranjan Bur Chowtung, Kolleah Chowtung, Akim Chowtung, on the part of the Nagas of Joboka Ting, dated 8th Mag,* 1763.

We having proposed to settle ryots of each of our tribes respectively in Kolabarree Ting, do hereby engage that there shall be no breach of peace amongst them, and hold ourselves responsible each for his tribe respectively, and agree that the aggressing tribe should be removed from the place

We will each have an agent there, and the one that first breaks the peace shall forfeit Rs 500

*Witnesses.*

Bagieah Sajtolah.
Berae Teklah
Taglah.

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*Agreement of Anoa Banfereeah Rajah and Apong Bur Chundeekue and Hampah Bur Chowtung, dated 9th Mag,* 1763.

Pledge themselves that there shall be no quarrels or fights between Palunguoe Nuddee on the east and Khollee on the west, or they will pay a fine of Rs .500.

They will annually pay a visit with the usual presents, and they will give notice of any rows committed by other Nagas, and not fight themselves.

*Witnesses.*

Mia Ram Ghuppagne, Jemadar.
Dangah Ram Teklah
Roma Teklah

Tangjoo Rajah of Johokah binds himself on this bond for Rs. 500 not to fight or interfere with any of the Nagas.

He also engages to give up or give intelligence of any offenders between Bengna Burree on the east and Chengah Durree on the west.

*Witnesses.*

Mia Ram, Jemadar.
Rama Boora.
Doorga.
Dated 9th Magh 1763.

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*Engagement of Lagbung Rajah, Luma Chowtung, Bur Chundeekoe of Bormothon Sing, dated Magh* 1763.

Whenever you wish it, we will wait on you. We will subject ourselves to any punishment you may please to inflict if any of our Nagas molest in any way any traders, ryots, or Nagas between Seal Ghur on the east and Mohun Jan on the west. If any Nagas should molest our people we will send them to you, and if unable, we will report it. If we fight with them, we will pay a fine of Rs. 500.

We will not allow any more of our children to be sold, and we will pay our annual visits with the usual presents.

*Witnesses.*

Gendlah Teklah.
Sotae Julah.
Komul Bhandarree.

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*Agreement of Nirung Bora Rajah, Gundlah Chowtung, Rangphoo Chundeekoe, of Sooroo Moothon, dated 23rd January, 18th Magh* 1763.

We will always wait on you on the receipt of your order, and if any of our Nagas from Seal Ghur on the east and Mohun Jan on the west molest any ryots, traders, or any Nagas, we hold ourselves culpable before you.

We also engage to deliver up or to give intelligence of any offenders.

We engage that henceforth none of our people sell their children.

We will pay you annual visits in the month of May with the usual presents.

If we do not act up to the above, we subject ourselves to a fine of Rs. 500.

*Witnesses.*

Gendlah Teklah.
Sotae Julah.
Komul Bhandarree.

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*The agreement entered into by Rakung Rajah, Chatung Chowtung, Lungmung Chundeekoe of Kholong Tung, dated 11th Magh* 1763.

Whenever you wish it, I will wait on you either myself or send one of my Chundeekoes or Chowtungs. I will annually visit you

with the usual presents either at Rungpore or Dhopabor, as you may choose to direct. I will not allow any of my people to fight with any other tribe of Naga, and will inform you if any one of them interferes with us.

If any Naga within Seal Ghur on the east and Mohun Jan on the west shall molest any ryot, trader, Oteet, or Naga Sengasse, to have them given up to you or to pay a fine.

Agreeably with your order, I engage that none of my Nagas sell their children in future.

We subject ourselves to a fine of Rs. 500 if we fail in any of the terms of this bond.

*Witnesses.*

Mia Ram, Jemadar.
Gendlah Teklah.
Sotae Julah.

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*The agreement of Bangloa, the Khonhow of Paneedwar, and Taloe Sundeekoe, dated 14th Magh 1763.*

We will always attend on you whenever we receive your orders. We hold ourselves culpable if any Nagas between Towrak on the east and Dillie on the west oppress, rob, or in any way molest any Assamese ryots, traveller, or trader. If we are interfered with by other Nagas, we will seize them and bring them before you; if unable, we will inform you of the particulars, and not fight with them ourselves. We will not sell, as formerly, our children. We will visit you annually with the usual presents. Although you have abolished taxes in the markets, we pledge ourselves not to interfere with people trading If we fail in any way of the above terms, we will pay Rs. 500 and lose our talooks.

*Witnesses.*

Gendlah Teklah.
Gohim.
Sotae Julah.

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*The agreement of Bangton, Bur Khonhow; Pangnees Majoo, Khonhow; Bapoo Ben Sundeekoe, of Pakam Ting of Burdwar, dated 17th Magh 1763.*

Whenever you order us, we will wait on you, and will annually visit you with the usual presents in the month of May If the Nagas of our chung in Choekhoa of May, fight with any other Nagas, we subject ourselves to punishment from you; but if others come and quarrel with us, we well inform you and abide by your order. If the Nagas of any tribe come in and commit any oppressions on any ryots or traders between Thoahbor on the east and Seal Ghur on the west, we will seize and take them before you. We pledge ourselves to pay Rs 1,000 if we fail any of the terms. We will not again allow the sale of any children. As you have taken off all taxes on markets, and ordered

a free trade to be carried on, we will not interfere with any traders. We will not object to any arrangement you may make with regard to the salt wells in my country Bukloopor Khoree Mohung and Boromho Mohong.

*Witnesses.*

Teeluk Sing, Jemadar.
Radhanauth Ghose.

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*The agreement of Baugphong Rungoy Deah, Khonhow, and Bogah Bo, Sundeekoe, Runga, Bur Snndeekoe, for the Kamsang Nagas, dated 17th Magh* 1763.

Whenever we are summoned we will attend, and regularly in the month of Magh will visit Rungpore with the usual presents. Our Nagas shall not be allowed to fight with any other Nagas. If any other Nagas come to quarrel with us within the following bounds:—east Soabur, west Seal Ghur, and east Namp Fang, west Soabur, we will bring them to you for your orders. If we fail in these engagements, we will forfeit Rs. 1,000. We will not sell our children in future in obedience to your orders. No person shall interfere in the markets, but allow everybody to trade freely. We will not object to any arrangement you may make with our wells, Dot Mohung and Law Mohung, and will even give them up altogether if you wish it, or pay any losses that may be occasioned by our detaining them. The other well, Somoochee, is already made over to Heramoe Deka Phokun.

*Witnesses.*

Teeluk Sing, Jemadar.
Radhanauth Goose.

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Dated Debroogurh, the 8th June, 1842.

From—Captain H. Vetch, Political Agent, Upper Assam,

To—Major F. Jenkins, Governor-General's Agent, N. E. F.

I have herewith the honor to submit route survey of my late tour on the frontier, and to add the following memorandum of occurrences on the march.

The escort to accompany me, consisting of Lieutenant Reid, commanding the Local Artillery, two three-pounders carried on elephants, with proportion of Golundauze, and a company of the Assam Light Infantry, commanded by Lieutenant Reynolds, preceded me by water from Chykoa on the 1st November to the foot of the first rapids, a little above Dehing Mookh, where I overtook it on the third idem. On the 4th, the large regimental boats attached to the Assam Light Infantry being unable to proceed further, were sent back, and we commenced our march along the banks of the Berhampooter, while the canoes carrying our provisions and baggage proceeded up the stream; but the progress of both was much impeded, the first from having in many places to cut a path through heavy jungles, and the latter from having

to be pushed or dragged up the rapids; these rapids, shortly after leaving Noa-Dehing Mookh, became so very frequent and strong that the Berhampooter may be said to cease to be navigable from that point for any other description of boats than canoes of not more than a ton burden; and its bed, instead of being formed of a fine sand, as below the mouth of the Noa-Dehing, is from thence upwards one almost continued pavement of stones. Although we did not travel more than seven miles, it was between 2 and 3 P.M. before we reached our encamping ground, and some of the canoes did not arrive until near sunset.

On the 5th we continued our march along the banks of the river, and reached the mouth of the Kerem (distance six miles) at noon, where we waited till 2 P.M. for the canoes, and after following the course of the Kerem for two miles, halted for the night. Next morning we continued our advance up the Kerem, but the rapids became so frequent, and opposed such difficulties to the progress of our supply canoes, that we were compelled to halt for them after a march of eight miles.

On the 7th we reached the ghat near the Kampti village of Paleng-pan, to which I had previously sent provisions. Shortly after my arrival I had a visit from the Kampti chief, who brought me the usual present of a gong, as if from himself; but as I learnt, it had been brought by some Meeshmees the day before, and these not finding me, had returned to their village. I declined to receive it from him, as his object was no doubt to impose upon them and myself; for by his delivering this present he would have made it appear to them that they owed their allegiance through him only.

Halted from the 8th to the 10th to give the Singpho chiefs who had been summoned time to arrive. On the 8th had a second visit from a chief who presented a gong as acknowledgment of his allegiance to the company. On the 10th Neesaka, one of the most influential of the Thakoo Singpho chiefs, arrived, also the Meeshmee Gams of Tapa and Deenshu.

It had hitherto been my intention to proceed from this to Burrumkoond to meet all the Meeshmee Gams in that direction, as well as on my return to expel the Deeruck Kampti rebels who had re-occupied the village of Nakrop from which they were driven two years ago; but as I had received information that the Kamptis on my approach had retreated into the Meeshmee mountains, and as four demi-official expresses arrived, directing me to hasten my steps to the Burmese frontier I altered my plan and contented myself by sending notice to these Kamptis to leave the country, and warned them of the risk they ran if they attempted to remain and renew their cultivation next season.

On the 11th we marched direct for Neesaka's village, but from the difficulty encountered in cutting a path through the jungle to admit the passage of the loaded elephants, we did not reach the first water, at which we could halt, till after sun set, and where the chief had collected supplies and erected temporary huts for our reception. The first part of this day's journey was through a forest abounding with magnificent toon and halock trees, many of them from 12 to 15 feet

in girth, with a clear stem of 70 or 80 feet; the latter part of the journey was up the dry and stony bed of a mountain torrent.

12*th Novr.*—Marched at 7 A.M., and passed through Jusha, one of the largest of the Singpho villages; it is beautifully and strongly situated on a piece of table land, forming a spur to the mountain behind, and commands a noble view of the snowy range as well as of the plains of Assam. The chief Neesaka appears to be one of the most straightforward and best of his tribe. From this village we continued our course through a beautiful country over low hills, with much cultivation on both sides of an excellent and well beaten path, to the village of Dabom, 3½ miles, and thence to the village of Dingwal situated on a high bank out of which issued some fine springs of water, and after passing through the villages of Kinlang, Dobing and Koomkee, we descended to the Tinga-pani, on the banks of which we found temporary huts erected for our reception by the Singphos.

13*th.*—Received visits from the following chiefs:—Neesaka of Jusha, Ang of Luttorah, Labing of Dabom, Tang Sang Tung Koomong of Koomkee, Samnong, son of the Wakhet chief.

14*th.*—Engaged the greater part part of this day with the chiefs, investigating into the feuds between Paleng-pan Kamptis and the clansmen of Damee widow, which arose by her son and a slave having been killed by the Paleng-pan Kamptis. It appears the widow many years ago had been accused of stealing some amber ornaments from a house where she was a visitor, but the real thief being afterwards discovered, it was supposed the quarrel was thus brought to an end; in the meantime her son had arrived at manhood, and about a year and a half ago fell in with two Kamptis of the clan who had wrongfully accused his mother, seized and confined one of them; and on the other giving information, a party of Singphos and Kamptis armed themselves and proceeded to the rescue. On arriving at the house where their clansman was confined, they demanded his release, but being refused, they attempted to enter the house by force, when one man in the attempt appears to have been thrust at with a sharpened stone, that he died from the effects. The clansmen of the deceased were assembling to avenge his death, when an application was made to me by the Kamptis to interfere and stay the feud, to this I consented, on the condition that the principal offenders were made over to me, and I sent a *hurkara* to remain at the Kampti village, and another to remain with the opposite party. After repeated demands, one of the prisoners who fired into the house (a Doanneah) was delivered up, but the other, a Kampti, was not. The too principal men among the Kampti party, however, attended at Debroogurh, but the witnesses were not at that time forthcoming, and the case was postponed. The two leaders of the party being now present, it was settled, in order to prevent further bloodshed, that the Paleng-pan chief and clan should make compensation to the widow in various ways, to the value of between 800 or 900 rupees, half to be paid within three months and the remainder at convenience, and both parties binding themselves under security to abide by these terms.

The large sum the Paleng-pan people have engaged to pay, will, I think, go much further to stop similar feuds than any other punishment

that could have been inflicted on people who think little of shedding blood, and which it is the custom always to avenge sooner or later, unless the guilty party are rich enough, as in the above case, to make a compromise, but which they have seldom the intention to do.

Having composed the feud, settled what other business there was to do among the Singphos, and made the chiefs some trifling presents, I pursued my march up the bed of the Tinga-pani, passed the site of the former village of Latora, and reached Naing, where we halted for the night. Most of the men of this village had gone in pursuit of their Doanneah slaves, who had fled in the direction of Sudiya.

This evening I was visited by a very respectable Singpho, the chief of the Roons, who with his tribe emigrated from Hookoong about four years ago; he willingly agreed to furnish men to assist in clearing the road to the Teereeh-pani.

15*th*.—Marched this morning at 7 o'clock; the road, after leaving the village, began to ascent the Menabhoom, and as far as the village of Roon was excellent. We passed through some fine cultivations on the hill-sides, chiefly paddy intermixed with cotton, sugar, gourds, and red-pepper. From this ascent we had a most extensive view of the course of the Dehing in the distance; the hills on both sides of the valley were completely covered with snow; to the west the view down the valley of Assam was equally commanding

After leaving the cultivation we followed the then dry bed of what in the rains must be a mountain torrent, overhung by hills, covered with heavy jungles. The ascent became more difficult as we advanced up this pass until we crowned the Menabhoom, a most trying task, indeed, for our elephants. We now had to travel along a narrow ridge, in some places only a few feet wide, and entirely composed of loose stones; the sides in some places having given way formed precipices; but it was in descending from this ridge the loaded elephants encountered the greatest difficulty, yet they managed to get down without the necessity of unloading the guns. About a mile down the pass we came to a small stream, the banks of which, as we proceeded down its course, became very lofty and precipitous: in some places immense masses had slipped, and for a time choked the stream. The lower part of those cliffs was composed of soft sandstone; the upper of loose stones Halted for the night in an open part of this glen; but the whole of the baggage elephants did not get over the ridge until the following morning.

16*th*.—Being anxious to reach Beesa as soon as possible, I pushed on with a small guard; and after travelling for some hours along the foot of the hills, through a well-watered country, I reached a village of the Neering Singphos at 4 P M. I now continued my journey over a level country, passed an extensive sheet of remarkably fine rice cultivation, and arrived at Seiro by sunset. This is the largest and best built village I have met with, and probably contains 500 inhabitants. The chief was most hospitable and attentive in supplying my wants, and is one of the most active and intelligent of the Singphos; while it is not many years since, he removed with his family from the Burmese side of the boundary and settled in his present village, where I spent the night in his house—a building of

at least 100 feet long, secured on substantial posts; the entrance formed an extensive porch, in which were congregated, pigs, fowls, household and agricultural implements women pounding rice, &c., while the dwelling part, raised about 4 feet from the ground, was divided off into compartments like a coffee-room, having a fire-place in each. These divisions were allotted to the several families residing in the house; at the further end were two apartments with only a half partition used by the Gam, and into which I was ushered. Fires were blazing in both; at one a woman was engaged in spinning and watching a still, while the other members of the family crowded round to see their visitor, and having satisfied their curiosity, went and came as they pleased. The numerous neighbours seemed to have equally free access to all parts of the house.

17*th*.—A complaint was brought against a Singpho of this village, who stated that his brother had been sized and sent bound to the Meeshmees to be sold; and, as there appeared no doubt as to the truth of his statement, I demanded the defendant from the chief, who sent him with me to Beesa, there to have the case investigated. I left Seiro, and after travelling a few miles through the jungles, reached the banks of the Noa-Dehing, a fine rapid stream, which I forded, and marching down its banks arrived at Beesa early in the forenoon. Beesa is a village of only twenty houses and about 200 inhabitants; the chief never having recovered his importance since the destruction of his former village by the Duffa Gam in 1834, which caused several hundreds of his best Doanneah followers to leave him and settle at Chykoa, adjoining to Beesa, in the village of the Set Gam strongly stockaded and considerably larger. The stockade is of a circular form with a strong breastwork behind. The houses inside are built in a circle facing outwards, while there is a smaller stockade in the centre where the chief has his houses.

In both villages preparations had been making against attacks from the frontier, but the alarm had ceased a few days before my arrival.

18*th*.—The detachment arrived to-day, and I sent off a hurkara to Hookoong to gain intelligence under pretence of carrying a letter to the Tippam Rajah.

19*th*.—Visited the point where the Booree and Noa Dehings break into separate rivers. I found the mouth of the latter just filling up with stones and driftwood, and the Singphos seem to think this channel will close in a few years, and thus will send the whole of the waters down the Booree Dehing.

20*th*.—Employed in hearing witnesses in the case against the Singphos for selling the Doanneah to the Meeshmees. From these it appears the Doanneah, his wife and brothers had escaped from Hookoong, and settled at Seiro, where they were employed by the defendents as cultivators; and that one day the wife, in a fit of rage, accused her husband of having criminal intercourse with the defendant's wife, and that he, without further proof, had him bound and sent off to be sold. He appears to have passed first into the hands of the rebel Kampti chief of Deeruck, and was by him resold to the Meeshmees for the purpose of being again sold to the Sumas or Borkamptis. The chief

begged hard that the defendant might be released, and promised to use every endeavour to recover the Doanneah, but I could not comply with their petition, and sent him to Debrogurh to wait final orders on the case.

This evening I inspected the Beesa, and Set Gam followers; of these about 50 were armed with muskets not in the best repair, but with which they showed themselves to be first rate marksman.

*20th Novr.*—Marked out a place for a stockade to be occupied by a party of our sepoys, and which the Singphos undertook to erect. This stockade is intended to do away with the necessity of having one at Koojao. Gave the Singphos a feast of a buffalo and ram, and prepared to move towards Ningroo.

*21st.*—Marched from Beesa and found the first four miles of the road excellent; after that it was obstructed by jungle, until near the village Keenlong, from which the road again became good, and continued so until we reached our halting-ground for the night, in the jungles on the banks of the Debroo; distance 13 miles.

*22nd.*—Arrived at Koojao after a march of 7 miles; road good, but we had to cross a number of small streams with steep banks. The country is high and undulating, but not hilly. Visited the Koojao tea barree, once partially cleared by the Government establishment, but abandoned at the time of the attack on Sudiya. It is again being cleared by Mr. Bonyuge, and is one of the best I have seen.

*23rd.*—Marched for Ningroo. The first part of the road was along the Pangreeghur, a very high earthern mound running from Koojao to the Booree Dehing, but which has never been completed. After travelling on it for some miles we turned to the right along a tolerably good footpath, by which we reached Ningroo after a march of 13 miles. In the evening I visited the tea barree about a mile and a half from the post; it was in most excellent order, with a good road leading to it. The tea-house and all connected with this little establishment do much credit to the nephew of the chief, who has the control in his uncle's absence.

The Hill Nagas I had sent for to act as coolies not having arrived, we were detained at Ningroo from the 25th to the 30th, during which time I was engaged in investigating complaints and in visiting the remains of some old forts; near one of which 17 guns were pointed out to me by Mugroola's nephew; of these 13 were of brass and the remainder of iron. The former and as many of the latter as our elephant could carry were brought to Ningroo on account of Government.

*30th.*—Fifty Nagas having arrived to assist in carrying grain and baggage we marched for the village of Sipoo, the first on the route to the Patkoi; but the state of the roads obliged us to encamp when we had got little more than half way; this we did on the banks of the Turap, a fine clear mountain river.

*1st December.*—We passed through the village of Sipoo, situated on the banks of a nice clear stream, and after a most fatiguing journey over hills of considerable height, we arrived at sunset on the banks of a small stream, where we encamped for the night. Here Dr. Furnell and myself were both taken ill, and next day he was so much worse that he had to be sent back to Sipoo.

*2nd.*—Mearhed at 7 A.M and arrived by noon at the ghât on the Turap leading to Kuffendoo's village, and I felt unable to proceed further from fever. The baggage did not get up till 2 P.M.; the road was in several places very steep and bad. This evening I was visited by the chief Kuffendoo.

*3rd.*—I found myself unable to proceed further on account of continued fever, but Lieutenants Reid and Reynolds, with a part of the detachment, went over to Kuffendoo's village, situated on the Namcheek, and on the 4th visited some excellent salt wells, belonging to the Nagas, considerably in advance. From the small party they had with them, I did not deem it advisable that they should advance further; and Lieutenant Reid being also taken ill, we retraced our steps to Ningroo, where we found Dr. Furnell dangerously ill, and Lieutenant Reid so much worse from the fatigues of the march that I had them immediately put on board canoes and sent to their respective stations, and here ended our tour among the Singphos.

The country inhabited by the Singphos, from the mouth of the Noa Dehing to the foot of the hills near Tushar, is generally level; the soil is an alluvial of considerable depth, resting on a bed of loose stones, and said to be exceedingly fertile. From Tushar the country is high and undulating, but judging from the luxuriance of the crops, also very fertile. Again, after leaving the village of Koon, the country rises considerably towards Meena-bhoom Hills, and then is composed of numerous piles of loose stones, and being generally very steep and ridgy, their sides easily give way and form dangerous precipices. On getting into the valley of the Meereep, these hills were found to rest on soft sandstone, which became firmer lower down the pass. On getting clear of the pass, the country again becomes undulating and then level.

Excepting in the hilly parts and between Paleng-pan and Tushar, the country is intersected by many fine clear streams, but with the exception of some small patches of temporary cultivation near the villages, all is covered with one vast jungle of trees and bamboos.

To the south of the Booree Dehing, after leaving Ningroo, the country as far as Jissoo is generally high and level, and the soil particularly rich. Shortly after leaving Sipoo the hills begin, and get steeper and more difficult as the boundary is approached; and although not impassable, they are very trying to elephants carrying only half loads, and even if found accessible for them beyond the point we visited, a good elephant would be required to carry supplies enough for its own consumption and that of twelve men for as many days.

The Singphos themselves are so indolent and improvident, that notwithstanding they have the most fertile soil in Assam, and one that requires little labour to make it produce abundant crops, and no rent to pay for it, grain is always extravagantly dear, and during several months in each year the people are reduced to subsist on yams and other roots found in the jungles. Almost the whole of their field work is performed by the women and slaves, while the men delight in lounging about the villages and basking in the sun when not engaged in hunting or war.

Colonel White, in his published report, has stated the extent of the Singpho population, which I should think has not increased since,

although some few settlers have come over from Hookoong within the last four years

Excursion into the Naga Hills

Having recovered from the effects of my late attack of fever, I left Ningroo on the evening of the 10th December, in company with Lieutenant Reynolds, taking with us a party of forty sepoys, and proceeded down the Dehing to Gagun, where we halted for the night. Near this village there is a very good tea barree being cleared by the Muttock Company.

11*th December*.—We crossed the Dehing at Makoom, and taking the direction of the Naga Hills, and after a march of nine and a half miles, encamped on the banks of the Teerook, a fine, clear stream. Our route lay through an undulating country, covered with a forest of magnificent timber. We passed near a fine petroleum well and a bed of inferior coal.

12*th*.—After crossing the Teerook the road became very steep, and it was with great difficulty that the elephants could be got along. A toilsome ascent for three miles brought us to a deserted Naga village, from whence the road was less difficult; yet it was near sunset before we reached the Naga village of Mapeah, although the whole distance was only six miles. Mapeah contains about 200 inhabitants, who were very civil and obliging. The greatest elevation attained did not probably exceed 2,500 feet, yet we found the birch and chesnut trees growing luxuriantly.

13*th*.—After a most distressing march for the elephants we arrived at the village of Kora in seven hours.

14*th*.—Passed through Deo Dam, a very large and fine village, and which commands a noble view of the country on all sides; that to the south and south-east appears very populous, many villages being visible. Descending from the Deo Dam we reached the Namsung after a march of eight miles, and the following day arrived at Jeypore.

The Naga country through which we passed, as far as the village of Kora, was much wooded, and the ascents and descents very steep. From thence the country to the south and south east was almost entirely free of trees, and these hills, not under cultivation, were covered with long grass or reeds A vein of very inferior coal was observed in the hill we ascended immediately after crossing the Teerook, but I did not meet with any afterwards.

The Naga villages, after leaving the wooded part of the country, bore the appearance of much more comfort, and the people generally seemed well off.

The Nagas, although constantly in a state of, or preparation for, war among themselves, do not appear to be able to make head against the Singphos, who have the advantage of fire-arms. They would, however, be most valuable auxiliaries in case of a frontier war with the Burmese, for they are active and able-bodied, easily subsisted, and are unencumbered with baggage of any kind, and would make excellent porters as well as scouts. Those tribes nearest the country occupied by the Singphos I found the most ready in offering their services, arising, no doubt, from their anxiety to secure the protection of the British Government; while those nearer Jeypore, although civil,

were much less ready to render assistance in furnishing guides or coolies.

With advertence to the correspondence noted in the margin, I had an opportunity of inquiring into the rights of the Chief of the Namsang Nagas to interfere with those to the east of that river, and from all I could learn, the late attack of the Kora Nagas countenanced by that chief was not warranted by any right on his part, and has enabled him to gain an influence over the villages to the east to which he has no title. The Namsang River may therefore, I think, be fixed as heretofore as the boundary between the Jorhaut district and that under the Political Agency, unless that of the Desang, recommended by Lieutenant Brodie, be deemed preferable.

From Agent, Governor-General, to Political Agent, Upper Assam, No 229 of 20th April 1841, with a copy of rooboccary from Lieutenant Brodie.

From Political Agent to Agent, Governor-General, in reply, No. 224, dated 10th May.

From Agent, Governor-General, No. 325 of 21st May, with a copy of his letter No. 322 of same date to Lieutenant Brodie.

From Lieutenant Brodie to Political Agent, No 47, dated 22nd June, and reply No. 333, of 29th idem.

The objects gained by my late tour may, I think, be summed up as follows:—

1*st*.—It has shown the Singphos how hopeless it is to trust to their stockades when guns can so easily be brought against them. It will also, I hope, tend to repress the feuds so constantly arising among themselves, and render the country more quiet when they see justice can even reach their wilds, as in the case of the settlement of the Paleng-pan feud; and I can already, I think, observe a greater desire on their part to seek redress for wrongs by peaceable means than formerly.

2*nd*.—The expedition tended greatly to remove the alarm created throughout this part of Assam by a rumour that the Tippam Rajah, aided by the Burmese and Singphos from both sides of the border, intended an invasion. It has been the means of adding to my own local knowledge of the frontier over which I am placed, and of the passes between the two frontiers; and from all I can learn it does not appear that the Burmese on any occasion ever effected an entrance or retreat into or from Assam by any pass west of Ningroo. They did attempt to break a passage through the Naga Hills, but were compelled to turn back and retire by passes higher up; and I am of opinion, should war arise between the two countries, unless the Burmese invade Assam with a very powerful army, they will not attempt to force their way through the Naga Hills, as they would have to trust entirely to their own resources, and, if unsuccessful, be exposed to be cut to pieces in their retreat; whereas, entering by the passes west of Ningroo, they may calculate on being joined by most of the Singpho tribes eager for plunder, and perhaps by the discontented among the Muttucks, and if unsuccessful they would be able to fall back on their own frontier, unopposed by any hill tribes.

*P S*—This report has been delayed in consequence of the route map not having been furnished from the Surveyor's Office until a few days ago.

*Reports of Lieutenant Brodie's dealings with the Nagas on the Sibsagor Frontier*, 1841-46.

No 139, dated the 1st October, 1841.

From—CAPTAIN F. JENKINS, Agent to Governor-General, N E Frontier

To—T H MADDOCK, ESQ., Secretary to the Government of India, Political Department, Fort William.

My letter to you, No. 46 of the 1st of April last
Your reply No. 1027 of the 19th April

WITH reference to the correspondence as per margin, I have the honor to forward a copy of a letter from Lieutenant Brodie, No. 5, of the 15th ultimo, reporting that the blockade of the passes to the Naga Hills by the Doars, Teroo and Kapam had not yet been attended with the results expected, of forcing the chiefs of those Doars to make an offer of submission, and soliciting therefore the orders of Government on the further measures to be adopted towards the offending chiefs and the Nagas in general.

2 Lieutenant Brodie, after entering into a description of the relations which existed between the Assam Government and the Nagas, considers it incumbent upon us to endeavour to improve the influence we have over the Nagas, in order to arrest that horrible system of exterminating warfare which so constantly prevails amongst these tribes The atrocities they now so frequently commit upon each other can only be effectually stopped by acquiring the submission of all the chiefs connected in any way with Assam to our paramount authority

3 Lieutenant Brodie would propose, therefore, taking occasion from the offences and contumacies of the two chiefs in question, to visit their hills with a party of the Assam Light Infantry, and compel them to enter into agreements to abstain from outrages against our subjects, and to refer to our arbitration the quarrels they may have with their neighbouring tribes

4. Agreements to the latter effect Lieutenant Brodie obtained last year from the tribes of Jaboka, Bamphira, and Kooloong Nagas, a translation of which is annexed, which I hope will be attended with the happiest effects as regards their portions of the hills and our adjoining districts.

5 As I feel very confident in Lieutenant Brodie's good management and success in conciliating the Naga tribes, I beg strongly to recommend that he be permitted to make the expedition to the hills, which he suggests, and as the season draws near when he will alone be able to carry it into execution, I have to request the early orders of Government.

6 With reference to his seventh and concluding paragraphs, I would beg to recommend that Lieutenant Brodie should be allowed to expend during the next season and during this expedition Rs. 1,500 in presents to the chiefs; but the general sanction for a yearly expenditure to this amount, which Lieutenant Brodie solicits, I am of opinion should not be authorized in this form, but that he should be allowed to give a stated amount of presents to each chief with whom he succeeds in making agreements, copies of which agreements, with the proposed amount of presents in each case, being submitted to Government for previous confirmation.

7. If I am not much misinformed, some of the Naga tribes already enjoy considerable immunities under engagements to abstain

from molesting the Assamese ryots in the way of lands under the hills free of rent, and in the right of fishing in certain beels, and to that subject I will draw Lieutenant Brodie's attention in forwarding the Government reply to this communication.

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## ABSTRACT.

1. FORWARDING copy of a letter from Lieutenant Brodie, soliciting orders from Government on the further measures to be adopted towards the offending Naga chiefs.

2 By acquiring the submission of all the Naga chiefs, an effectual stop can be put to their present frequent atrocities.

3. Lieutenant Brodie's proposal to visit their hills with a party of the Assam Light Infantry.

4. Annexes a translation of the agreement obtained last year by Lieutenant Brodie from the tribes of Joboka, Bamphira, and Kooloong Nagas to abstain from fighting against each other.

5. Recommends Lieutenant Brodie's request to be permitted to visit the hills be complied with on the assurance of his able management.

6. Recommends that Lieutenant Brodie be allowed to expend during the next season and in the proposed expedition the sum of Rs. 1,500 in presents.

7. Notices that some of the Naga tribes already enjoy considerable immunities under engagements to abstain from molesting the Assamese ryots.

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*Agreement entered into by the Chiefs of Joboka, Kooloong, and Bamphira Doars to abstain from fighting against each other.*

THE war having been so long carried on between us and the Joboka and Kooloong Mootoon Nagas, that it is our wish it shall now be discontinued. With this intention they have come on the part of their Rajah, and in the presence of the gentleman sign this treaty of peace and present a burra kass to Khonon Naga in satisfaction of it. They engage they will never again war with them, and swear to it according to the custom of our tribe, and promise to give another burra kass from the Jungas when they return home. If they should hereafter have any cause of complaint, it shall be done to the gentleman by whose orders they will abide, or be subject to any punishment he may choose to inflict.

(Sd ) PULAE,
„ KONCHAE,
„ BUNGHAE CHUNDER KAE,
„ NUMGUNG, and
„ BUNFAH CHOWTUNG, of Bamphira Doar.

*Dated 20th Magh*, 1762.

Agreed to by—
OODYE SUNDEE KAE,
CHUKRA KONSAE,
TATA CHOWTUNG,
CHATING CHOWTUNG,
BAMA CHOWTUNG,
POIEE CHOWTUNG, of Kooloong Doar.

F. JENKINS,
*Agent, Governor-General.*

No. 5, dated Seebsaugor, the 15th September, 1841.

From—CAPTAIN T. BRODIE, Principal Assistant, Governor-General's Agent,

To—CAPTAIN F. JENKINS, Agent to the Governor-General, North-East Frontier.

WITH reference to your letter No. 279, dated the 5th Magh last, I have the honor to inform you that the Naga chiefs of the Teroo and Kapam Doars have not come in to give an explanation of the part they had in the outrage, reported in my letter No. 3 of the 22nd March last.

2. During the rains the intercourse between the hill people and those of the plains is not great, and the blockade has not therefore been so much felt as it will probably be in a month or two hence; but as the cold season is the only time when any active coercive measures can be taken, it seems to be necessary that I shall be furnished with the wishes of Government as to the conduct to be pursued towards these refractory tribes, and generally towards all the Nagas inhabiting the hills which form the southern boundary of this division.

3. In regard to their relations to us, the whole of the Nagas may be classified under the heads of Abors, or independent tribes, and Boree or dependents,—the former generally inhabit the hills of the interior, and few of them only come down to the plains; the latter occupy the hills immediately bordering the plains, and a constant intercourse takes place. This intercourse is chiefly confined to the Doars, by which each of the tribes descends from their hills; but there are a great number who in the cold weather make very long trips on the plains. It is by no means an uncommon thing to see the Nagas of Jeypore and Borehaut trading in the bazar here, and I have on more than one occasion seen them at Jorehaut employed in the same way.

4. This division of the tribes seems to be very similar to that of the Garos in the Gowalpara district, who are classed as Mulwas and Bumulwas (tributary and non-tributary), which is as near an approach as possible to the terms Boree and Abor.

5. Although we consider the Nagas as dependents, it does appear that the Assam Government ever exercised any active interference in their internal affairs. Occasionally some influence may have been used with a view to adjust differences between contending tribes, but I have not heard of an instance of interference with the internal management of any particular chief.

6. It is believed that the Boree Nagas are in general more powerful than the Abors, and that the latter look to the former for protection; and if this information be found to be correct, it appears probable that arrangements being made with the Boree tribes, there will be no great difficulty in dealing with the Abors.

7. Under the Assam Government it was usual for most of the chiefs to come down once a year and render a kind of submission to the king. Slaves, elephant teeth, spear shafts, clothes, cotton, &c., were presented, and the Nagas in their turn received presents of various kinds on their dismissal. The Assamese, however, consider the offerings of the Naga chiefs as dues; but the hill tribes, I have

no doubt, looked on the presents they received in the same light, and viewed the matter as a mere interchange of presents. In fact, as far as I can learn, the Assam Government found it more convenient to conciliate the Nagas by presents than to overawe them by coercion.

8. Strictly speaking, we have no right to interfere with their internal affairs, and I see no reason why we should with the power the chiefs exercise over their own villages; but when it is remembered how numerous these villages are, many of them containing thousands of inhabitants, and that a great majority of them are, and have been for ages, at war with each other, and that it is no uncommon occurrence for the inhabitants of one village to be attacked and slaughtered by those of another—men, women and children indiscriminately—and this not in one place, but all along the frontier and close upon our very borders, it does appear to be our duty to use every means within our power to stop such occurrences.

9. But whatever differences of opinion there may be as to the expediency of this, there can be no doubt that we have a right to protect our own subjects from outrages within our own boundaries, to exact reparation for injuries done, and to take security for future good conduct. It has been usual, I think, on the Garo frontier to make offending tribes pay a small annual tribute, and I would suggest that this be the mode of proceeding in the case which has given rise to the present correspondence. I would limit the demand to what might easily be paid either in money or kind, and in the event of the chiefs of the Teroo and Kapam Doars not coming down before December, I would propose to take up a party of thirty or forty men of the Assam Light Infantry and force them to agree to terms. Whether they come down or no, I think it would be desirable to take advantage of the opportunity that has offered itself of making a tour over the hills between the Dikho and Desang at Borehaut, between which rivers all the tribes who have been troublesome in the plains are to be found located.

10. The Doars between these limits are the Kapam, Teroo, Bheetur, Namsang, Joboka, Bamphira, and Kooloom Mootoniya. The most powerful chiefs are the Mooloong Rajah who lives about a day's journey south of Teroo and controls the Nagas of that doar, and the Chunguye Rajah whose residence is to the south of Bheetur Namsang, of which doar he is the head. All the Nagas between the Dikho and Jeypore, look upon this latter as their head that is; they pay a tribute called *chace*, consisting of some grain, cloth, &c., but beyond his own doar I do find that he has any real power or influence. The present chief is named Abong; he has five sons, named Labong, Tingsim, Jonaee, Mebung, and Ramjam. Labong, the eldest son, is married to a daughter of the Mooloong chief; Tingsim, the next son, is also about to connect himself with that chief by marrying his wife's sister. In the early part of the year, the Changuye chief came down to meet me at Bheetur Namsang, and I have not seen any chief equal to him in appearance or general intelligence. He spoke on all subjects that were broached without reference to any other person, while I have in general observed that the chiefs depend almost entirely upon some of their attendants when any discussion is taking place. He seemed anxious for the re-settlement of the village of Hatteeghur,

which had been deserted for three or four years on account of incursions of the Lakma Nagas, who belong now to the Teroo Doar, but were formerly under the Changuye chief. I told him that I would do my best to effect the object, but that unless the people could be satisfied of their security, it was not likely that I should succeed, and that it would take some years of repose before they would feel confidence This village was occupied formerly by a few iron-workers, and the Nagas feel the want of them greatly. I brought to the notice of the Rajah, a case of dacoity that had taken place on the Towkak near Bheetur Namsang, in the time of Rajah Poorunder Sing's rule. He stated that he had no concern in this, and was ignorant as to who were the robbers; upon which I told him that I should be obliged to hold him as the chief answerable for any outrages committed within the limits of his doar. We parted apparently on very friendly terms, and I told him I should endeavour to see him again in the next cold season.

11. Proceeding to the eastward, I had interviews with the Joboka, Bamphira, and Mootoniya chiefs. I found that the Joboka and Mootoniya Nagas had been for many years at feud with the Bamphiras. The circumstances which gave rise to the quarrel was the cutting up some years back of one or two of the Bamphira Nagas, belonging to a party going to a wedding at some Abor village. The Joboka people stated that they took the Bamphiras for Abors with whom they were at war, and that the whole was an accident. The Bamphiras stated that they had given notice that they were going to the wedding, and that they revenged themselves by cutting up from 20 to 30 of the Kooloong tribe, as allies of the Joboka Nagas. I induced the Joboka and Bamphira chiefs to depute chowtangs or agents with me, and the result was that at Naga Hât these agents with the Kooloong Mootoon chiefs signed an agreement, copy of which I forward with this, that their feuds were to cease, and that any future quarrel between themselves or others would be referred to me.

12. The Moolong Rajah, after various promises to come down, failed in doing so, and I have reason to think he is disposed to be troublesome.

13. Some of the chiefs of the Kapam Doar are very well inclined to us, particularly the Kongoniya chief. The coal on the east or south side of the Dikho is near his village, and I should take the opportunity of a visit to see if I could get the Nagas to work it themselves, as the Cherra coal is worked. The Jaktoongya chief's son is the person reported to have caused the outrage last year. This chief lives about half a day's journey south-west of Kongoniya, I believe.

14. For the situation of the different doars mentioned in this report, I beg to refer you to Mr. Thornton's lithographed map, and in the event of my being authorized to go into the hills, I should propose to take him up to get as complete a survey as possible of the sites of the several villages.

15. With reference to the latter portion of the 7th paragraph, I beg to recommend that the assistant in charge of this division should be allowed to expend Rs. 1,500 per annum in presents, charging the amount as expended in his judicial contingent bill, or transmitting the bill to be charged in the Agency accounts.

## ABSTRACT.

1. Reports that the Naga chiefs of Teroo and Kapam have not come down.

2. Shows the probability of the blockade being more felt in the next two or three months.

3. and 4. Dependent and Independent Nagas.

5. Little interference by Assam Government in the internal affairs of the Dependent Nagas.

6. The dependent supposed to be more powerful than the independent tribes.

7. Annual submission of the chiefs to the Assam Kings.

8 and 9. On the right and propriety of interference, and measures proposed to bring the refractory tribes to subjection.

10. and 11. The doars between the Desang and Dikho. Interviews with several of the chiefs, and agreements entered into with those of Joboka, Bamphira, and Kooloon Mootoniya.

12. The Moolong chief ill inclined.

13. The Kongoniya chief well disposed. The Jaktoongya chief's son supposed to have committed the murder which gave rise to this correspondence.

14. Reference to Mr. Thornton's lithographic sketch.

15. Application for leave to expend Rs. 1,500 per annum in presents.

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No. 2866, dated Fort William, the 25th October, 1841.

From—T. H. Maddock, Esq., Secretary to the Government of India,

To—Captain F. Jenkins, Governor-General's Agent, North-East Frontier.

I have the honor to acknowledge the receipt of your despatch dated 1st instant, forwarding copy of one from Lieutenant Brodie, reporting the ill success of the measures hitherto adopted to enforce the submission of the offending chiefs of the Teroo and Kapam Doars, soliciting the orders of Government on the further measures to be adopted towards these chiefs and the Nagas in general, and suggesting the deputation of Lieutenant Brodie, with an armed force, to compel these chiefs to enter into agreement to abstain in future from acts of outrage against our subjects.

2. In reply, I am directed to state that under the explanation submitted, and relying on your superior means of local experience and judgment, the Governor-General in Council will not withhold his sanction to the several arrangements and suggestions submitted by you, and you are hereby authorized to carry them into effect with every due regard to conciliation consistent with the permanent interests of Government.

No 6½, dated Gowhatty, the 18th June, 1842.

From—MAJOR F. JENKINS, Agent, Governor-General, North-East Frontier,

To—G. A. BUSHBY, Esq., Officiating Secretary to the Government of India, Political Department

IN continuation of my letter of yesterday No. 6¼, and with reference to the correspondence as per margin, relative to the deputation of Captain Brodie to the Naga Hills with a view to put a stop to the murders of our subjects committed by the rude tribes inhabiting the hills bordering the Sibsaugor division, I have now the honor to submit a copy of Captain Brodie's report of his proceedings whilst employed on this duty, under date the 9th of April last, with a map of the Naga Hills traversed by that officer.

My letter to Mr. Secretary Maddock, No. 46 of 1st April 1841.
His reply, No 1027, of 19th April 1841.
To Mr Secretary Maddock, No. 139 of 1st October 1841.
From Mr. Secretary Maddock, No. 2866 of 25th idem.
To Mr. Secretary Maddock, No. 58 of 5th May 1842.
To Mr Secretary Maddock, No 60 of 10th May 1842.
Reply to the above two, of 25th May, No. 722.

2. Captain Brodie details the daily occurrences on his route through the hills of the tribes of the several chiefs from whom he has exacted engagements, copies of which are annexed; and it appears to me that he has been eminently successful in this first attempt to bring these numerous hill-men under complete obedience to our Government.

A further interference as alluded to in the 15th paragraph of his letter, and reported to Government in my letter of 10th ultimo, has since become necessary to prevent hostilities between the tribes of Mooloong and Tangloong, but it has also been attended with the desired effect; and I have no doubt that by keeping up our intercourse with the Naga chiefs periodically, and taking notice of any breach of the engagements into which they have now entered with Captain Brodie, we shall not only put a stop to the outrages upon our ryots on the plains, and so recover a very large extent of a most fertile country which the dread of the hill people had caused to be abandoned, but we shall gradually suppress those continued desolating wars between the tribes, which alike prevented the increase and the civilization of the population.

3. The cessation of these intestine hostilities, and the freedom of passage which we are securing to all the tribes to and from the markets on the plains, must be attended with the best effects, both to the neighbouring Assamese and the Nagas, and the traffic may shortly not be unimportant to the province generally; for Captain Brodie in the 38th paragraph of his letter estimates the population of the tract visited by him as not less than 40,000 to 50,000 souls, who, inhabiting a fine mountainous country, the vegetable products of which are varied and mostly different from those of the plains, and possessing also minerals of value, cannot fail, in the ordinary interchange induced by mutual wants, to create a commerce of considerable extent.

This has already begun to some extent, and the trade of Jaipore, which was most insignificant, has increased greatly, and is now most thriving, and increasing daily, being visited by "Abor" Nagas from the Burmese side of the hills, as well as by all the Nagas in submission to us.

Not subjected.

4. The change that has been effected in our relations with the Nagas has admitted of three tea plantations being cleared in their hills, the labor of which is almost entirely performed by themselves, and allowed Europeans to reside constantly amongst them without the slightest apprehension of danger.

A coal mine in the Naga Hills worked by Nagas was also during the last season superintended by Mr. Landers on the part of Government, and there is no reason to doubt but these hills will soon be everywhere as accessible to us as the plains

The Nagas are a hard-working and industrious people when not engaged constantly in wars, and with their peculiar products they visit all the hâts on the north bank of the Berhampooter; but this traffic has generally hitherto been confined to the Nagas in the immediate vicinity of the plains, the Nagas in the interior hills being precluded from coming down from the perpetual feuds with the intermediate tribes.

The cruel murders committed in the course of these feuds may be judged of by the number of skulls counted by Captain Brodie in one house.*

* See paragraph 32.

5. I beg to refer to the 24th and succeeding paragraphs of Captain Brodie's letter for a very interesting sketch of the country visited by him, of its features, chief products, and of the manners and habits of the inhabitants.

6. I beg also particularly to refer to the concluding paragraph of Captain Brodie's letter, proposing to visit that portion of the Naga Hills between the Dikho and the Dhunseeree, or that between the parts which have been visited by himself this year and by Messrs. Bigge and Grange in this and former years in their expeditions to the Angami Naga country.

This tract of country has not yet been explored by any European officer; but it was to have been visited by Lieutenant Bigge, had he not been prevented from going to Munipore.

The tribes in this tract are numerous and powerful, acknowledging our authority, and in constant intercourse with the plains; there will, therefore, be no difficulty in accomplishing the contemplated tour; and the expedition proposed appears most desirable to complete our ac uaintance with all the Naga Hills on our southern frontier, and especially for the purpose of stopping those intestine feuds which are as prevalent here as they have been in the other parts of these hills.

I would therefore beg to recommend that Captain Brodie be permitted to make the tour as proposed; or if he be prevented by employment elsewhere, that I may be allowed to depute some other officer whose services may be available.

7. In conclusion, I beg to request His Honor's favorable consideration to the proposal made in the 41st paragraph of Captain Brodie's letter, to allow Neeramye Seeka Phokun, an Ahom of rank and family, on a salary of Rs. 30 a month, as superintendent of the Naga frontiers.

The Phokun was superintendent of the salt chowkies at Borhaut and Jaipore on the salary above noticed, and did also act as manager on the Naga frontier.

Since the abolition of the salt duties, he has however lost his allowances, and as Captain Brodie speaks highly of his services—and I believe they have been found very useful—I beg to concur with Captain Brodie in recommending that the allowances should commence from the date mentioned by Captain Brodie.

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No. 73, dated Gowhatty, the 14th September, 1844.

From—MAJOR JENKINS, Agent, Governor-General, North-East Frontier,

To—F. CURRIE, Esq., Secretary to the Government of India, Foreign Department.

WITH reference to the sanction conveyed in Mr. Officiating Secretary Davidson's letter, No. 1217 of the 23rd December, to the deputation of Captain Brodie on a tour of inspection through the Western Naga Hills, I have now the honor to submit Captain Brodie's reports of his proceedings whilst engaged in this duty, in a letter dated the 6th ultimo, No. 16, together with a map of his route by Mr. James Bedford, Sub-Assistant, and the observations by Mr. Masters, referred to in the 57th paragraph of this report, on the botany of this portion of the Naga Hills.

2. Captain Brodie's previous report on the Naga country east of the River Dikho, of the 9th April 1842, was forwarded to Government with my letter No. 6½ of the 18th June 1842, and the present report together with Captain Brodie's letter of the 15th September 1841, transmitted with my letter No 139 of the 1st October 1841, completes the account of the Naga tribes bordering on the Seebsaugor division in allegiance to the British Government.

3. Captain Brodie has so fully detailed his proceedings in the accompanying report, that I need not particularly advert to them, but to request the orders of Government on such points as seem to require further instructions.

4. Captain Brodie appears to have accomplished as much as could have been expected, considering the shortness of the period during which he was engaged on this tour, and unfortunately the lateness of the season at which he set out, and the commencement of rainy weather prevented his remaining longer in the hills; he, however, was able to meet nearly all the chiefs considered to be dependent on Assam, and has effected arrangements with Boree chiefs, as per list appended, to abstain from attacks on our subjects, and refer to our officers disputes amongst themselves.

5. The Nagas in these western hills seem in a much more disorganized state of society, and less under the control of their own chiefs, than the tribes in the eastern hills, a circumstance likely to render our interference with their internal affairs more requisite than with those of the former communities, and to increase greatly the trouble of managing them. Fortunately though the communities be large, and in possession of a very difficult country, there would appear to be little union even among the inhabitants of the same village, and none

with the neighbouring villages, except when they may combine together for some occasional purpose of common revenge or attack.

6. The aggregate population of these mountain tribes must be very considerable, and when we shall have succeeded in putting an end to their constant wars with each other, and their energy of character, which is by no means deficient, shall be turned to useful pursuits, our subjects will be greatly benefited by the interchange of products that must take place between districts varying so greatly in the products they are capable of yielding. It is not, however, to be expected that we shall be able to command complete obedience throughout all these various and unconnected tribes (and without which, little general improvement will be effected in the habits of the people), except we support the influence already gained over them by repeating similar deputations of European officers on tours of inspection to enable the tribes who have complaints to make against their neighbours to prefer them without trouble, and to allow of the necessary arrangements being immediately made on the spot to stop feuds or punish offenders. The progress already made in checking their murderous quarrels amongst themselves, is, I am inclined to believe with Captain Brodie, very satisfactory, and we have daily proofs of this in the increasing intercourse with the plains, and that by tribes who never before had access to our country, from the intermediate passes being closed to them by hostile chiefs, the privilege having now been acceded to them under the dread of our power.

7. The degree of interference Captain Brodie proposes we should exercise, is noticed in the 46th paragraph of his letter, and he limits that interference to summoning, and, if necessary, compelling the dependent chiefs who are complained against to attend at his court, where the complaints would be enquired into, and engagements taken from the offenders to enforce their good behaviour.

In the periodical tours of the assistant in charge, the obedience or disobedience of the chiefs in question, would come under cognizance again, and be the subject of such further orders as the case might require.

8. The 6th paragraph of Captain Brodie's letter brings to notice an instance in which an annual fine imposed in a case of murder has not been paid, and Captain Brodie in the 7th and 8th paragraphs refers the subject to Government for instruction.

It would have been more satisfactory, I think, had Captain Brodie acted on his own discretion and judgment, and reported what course he had thought necessary to adopt; for in transactions with such rude tribes much must depend on a personal knowledge of the circumstances of the case, and an acquaintance with the feelings of the people.

Captain Brodie in his former report has alluded to the necessity of enforcing strict and punctual obedience to agreements, but hesitates to demand compliance with the first engagements made by himself as a punishment for a very serious crime.

He appears to be inclined to remit the fine, and if Captain Brodie be satisfied that the leniency is not likely to be attended with a repetition of the offence, there can be, I imagine, no objection to his doing so.

9. In the close of the 47th paragraph Captain Brodie alludes to the propriety of his being allowed to make presents liberally to the

Nagas, and refers to his suggestion in his letter of the 15th September 1841.

That proposition was duly brought to the notice of Government in the 6th paragraph of my letter No. 139 of the 1st October, and I consider the expenditure suggested was sanctioned by Government in Mr. Maddock's letter of the 25th idem, No. 2866, copies of both which were forwarded to Captain Brodie for his information.

But I observe in the bill now submitted he has made no charge for any presents to the Nagas, which would show that Captain Brodie has misunderstood the sanction conveyed in the foregoing, and I will explain this on his again going into the hills. Should Captain Brodie intend to ask permission to make presents when visited by the Naga chiefs at Seebsaugor, I beg to hope he will be permitted to do so. It has always been the practice to make such presents, and I was not aware that Captain Brodie thought it necessary to make any distinct application to this effect; and had he submitted his bills to me for occasional presents, I should have included the charges in my monthly bills as a matter of course.

10. With reference to Captain Brodie's 41st and 42nd paragraphs, and to Mr. Wood's letter, No. 64 of the 4th July last, which accompanies, it appears very desirable that Captain Brodie should be again deputed to the Naga Hills during the ensuing dry season, and I here beg permission for my being allowed to send him as soon as the season will permit. There is besides much for him to arrange with the chiefs that he has been obliged to postpone on account of the hurried tour he has made this last season from setting out too late.

When more at leisure I hope he will be able to prevail on many of the Abor Naga chiefs to meet him, and what is particularly desirable, be able to make arrangements with the Boree chiefs to allow the former an unrestricted intercourse with the plains through their intermediate districts.

11. In forwarding Mr. Bedford's map of the Naga Hills, I would recommend that it should be lithographed for the use of the Government offices and of our offices in Assam.

In calling attention to this map, I would beg to notice that the map forwarded with Captain Vetch's report of the 8th June 1842,* Mr. Thornton's map referred to in the 42nd paragraph of Captain Brodie's report of the 9th April 1842, and the same officer's map annexed to Mr. Strong's report of the 29th March 1840,† include the whole of the Naga frontier bordering on Upper Assam from the Patkoi Range to the Dhunseeree River, and I consider that it would be very useful if these were all lithographed together and embodied in one map, which would then show all that we know of the geography of the northern parts of the Naga country.

* Submitted with my letter No. 6¾ of the 8th June 1842.

† Forwarded to Mr Secretary Halliday, Revenue Department, with my letter No 4 of the 20th April 1840. I believe Mr. Thornton's map of Captain Brodie's route embodied the route of Mr. Strong, but I do not possess a copy to refer to in my office.

12. The sketch of the vegetable productions of the Naga Hills now visited by Captain Brodie, which that officer has been favored with by Mr J. W. Masters, formerly Head Gardener of the Hon'ble Company's

Botanic Garden, I consider a paper of much interest, and I would beg to suggest that it should be offered to the Asiatic Society to be printed in their Journal, and I would beg to be allowed to offer the thanks of Government to Mr. Masters for it.

13. It only remains for me to recommend that Captain Brodie's accompanying bill for expenses incurred in this expedition, amounting to Rs. 228-2-8, should be passed by the Right Hon'ble the Governor-General, and be transmitted to the Civil Auditor for audit and return.

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No. 16, dated Seebsaugor, the 6th August, 1844.

From—CAPTAIN T. BRODIE, Principal Assistant Commissioner, Seebsaugor,

To—MAJOR F. JENKINS, Commissioner, Gowhatty.

WITH reference to my letter No. 6 of the 29th February last, I have now the honor to submit a detailed account of my proceedings in that part of the Naga Hills lying between the Dikho and Dyang rivers, with copies of the several engagements given by the Naga chiefs.

2. I left Seebsaugor on the 26th of January, accompanied by Mr. J. Bedford, Sub-Assistant, and Mr. J. W. Masters, late Superintendent of the Assam Company, with an escort of the strength noted in the margin, furnished by the Officer Commanding the Assam Light Infantry Battalion. We encamped at Mittenswa, a small village near the foot of the hills, the same evening.

1 Subadar.
1 Jemadar.
4 Havildars.
4 Naiks.
1 Bugler.
60 Sepoys.

3. Leaving Mittenswa about 9 o'clock the next morning, we reached our encampment under the village of Namsang at 3 P.M.; the road is tolerably good, and the ascent easy, till towards the latter end of the march. Two long steep ascents, called by the Nagas Horoo Lejoo and Bor Lejoo, are then met with; on the tops of the latter we encamped, the village of Namsang being about a quarter of a mile off, and from 300 to 400 feet above us.

4. On the 28th the Seema Rajah came in with about 400 followers. At the interview I had with him, he requested permission for his dependents to come down to the plains to trade. This was arranged, the Jaktoong chiefs consenting to their coming through the Matung Morung, one of their passes.

5. Seema lies between Jaktoong and has Mooloong, and has fourteen villages tributary to it. The names given of them are as follows:—Lenga, Seeyong, Taya, Jintaks, Burgaon, Chinkain, Singpho, Jhamgha, Singlung, Lungwa, Sunjee, Haching, Kamling, Tingko. The chief stated that he had no feud at present, and readily entered into engagements to abstain from warfare.

6. On the departure of the Seema chiefs, I had an interview with those of Jaktoong. You will recollect that on one of these, named Hoong Gohein,* a fine had been imposed in consequence of a murder that had been committed in the plains by one of his sons. The chief

* See my letter, No. 7 of the 9th April 1842.

apologized for not having come down the preceding year, which he said was caused by the small-pox raging violently in his village; he alleged his inability to pay the fine in money, and presenting a buffalo in lieu, begged he might be released from annual payment.

7. I am of opinion that the fine can be realized, but it might be necessary to use force to effect this; and as the expense attending the employment of troops would far exceed the value of anything to be realized, Government may deem it advisable to remit further payment. Before the time this fine was imposed, there had been frequent incursions on the plains by the Nagas in this direction, but for the last three years nothing of the kind has occurred; and though no absolute confidence can be placed on such vile people as the Nagas, I have very great hopes that they will keep from disturbing the peace on the plains.

8. There are three modes of dealing with the fine: First, to realise it, using force if necessary; second, to let it remain in force, realizing it if possible without force; and thirdly, to remit it altogether; and I should wish to be favored with the views of Government as to which of these courses should be followed. Should Government be pleased to remit the fine, it might be done on the ground of subsequent good behaviour, and the ready compliance with the request made for a passage for the Seema Nagas.

9. On the morning of the 29th we proceeded to Nangta; there had been rain in the night and the road was very slippery in consequence; it passes through the village of Namsang, and from thence by a rapid and steep descent to the Dikho After winding up the left bank of this river for a short distance, we entered a narrow stony nullah called Hoodaee Jan, up which we went for about a mile and a half, and then had a very fatiguing ascent all the way to Nangta. This for a Naga village is a very small one, and is one of the few met with that have no defences. The Tangsa and other tribes are reported to have destroyed it many years ago, since which the bulk of the former inhabitants have settled in other villages; those who remain appear to have thrown themselves entirely on the mercy of their more powerful neighbours, and they apparently enjoy a security for life and property beyond that of any other tribe.

10. Before leaving Namsang I had an interview with the Tubloong Rajah, who had arrived late on the preceding evening. On reference to my letter No. 7 of the 9th of April 1842, paragraph 5, you will observe that I met this chief on my former tour. Our communication on the present occasion was much the same as before. He is extremely anxious to get possession of the land and beels he formerly held; the land is now, I believe, either out of cultivation or in the occupation of other parties, and the Berhamputra has carried away one of the beels, and the others have been filled up. It is not easy therefore to restore exactly what he asks for, but an equivalent might be given him in a grant of 30 or 40 poorahs of land, rent-free, in the Government Jykhumdang Khat, and of one or other of the beels lying between the Dikho and the Desang, near which his own beels were situated. The circumstances under which the chief lost his possessions in the plains, as detailed in the paragraph to which I have alluded, though giving him no right to compensation from

the British Government, are such as call for a liberal consideration of his claim, and I would recommend its being complied with as the most likely means of securing the attachment of a chief whose influence is very considerable among the tribes in this direction, and who we may expect to become estranged if it be refused. Should it be deemed expedient to make the grant, its continuance after the present chief's death might be subject to review whenever that event takes place.

11 On the 30th we marched to Kamsing, a large and well stockaded village, commanding a fine view of the surrounding country. The chief is one of the best disposed we met with, and we received from him here and afterwards as much assistance as he could give us. The journey occupied us about three hours, the road being for the most part tolerably level, with a few gentle slopes.

12. On the 31st we halted to enable me to adjust, as far as I could, some feuds that were here brought to notice. The Kamsing chief has a feud with the Yungya Abors, but though I made every effort to get the chiefs of this tribe brought in, I was unsuccessful; they are, however, on good terms with the Tubloong Chief, and I am not without hopes that I shall be able to get them to come down to the plains through his influence. He sent his nephew over, who brought in a few Yungya pykes, but they came invested with no authority from the community, and could give no account of the feuds of their clan

13. The Tangsa Abors were brought over by the Kamsing Chief; these Abors have been at war with the Namsang Nagas The origin of the feud was represented by both parties as follows: Some years ago a runaway Naga from Tangsa went to live in Namsang, and after having been kindly treated there for some time, he was turned out as a thief, and went back to his own village. Some articles which it was alleged he had stolen were demanded by the Namsang Chief, and on the Tangsa Chief refusing to deliver them up, his village was attacked by the Namsang Chief, who was beaten back, losing one of his followers. The dispute was adjusted by the Tangsa Chief delivering to the Chief of Namsang a war dress, sword, shield, and spear.

14. The Namsang Nagas had also a quarrel with the Nagas of Nowgong. It arose in a claim for tribute alleged to be due from Nowgong to Namsang; the two tribes had long been at war and numbers have been cut up on either side. On one occasion when the Nowgong Nagas had suffered severely, they made some presents to the Namsang Chief, which it was alleged by the former were given to put an end to the feud at that particular time. The other party maintained that it was a tribute to be paid annually. The Namsang Chief now waived his claim on the Nowgong Chief swearing publicly on a sword that he had never promised to make an annual payment.

15. These arrangements were made on the morning of the 1st February, after which we proceeded to Nowgong. The road was very similar to what we passed over in our last march, and the distance travelled much the same Nowgong is strongly stockaded, and set with panjees; it, like Kamsing, commands a fine view of the surrounding country; the population is large and the houses compactly situated,

and judging from the clothing of the people, the ornaments of the women and children, their pigs, poultry and cattle, it may be looked upon as one of the richest villages in the hills. Water is scarce here, and was so at our two last halting places.

16. On the 2nd we marched to Larayun, a village about as large as Nowgong with the same kind of defences. The march occupied about four hours. The road is not so level as in the two last marches, but it is tolerably good; it has an easy descent about midway, and then rises gradually to Larayun.

17. Larayun is at war with the Chinko or Pengaho Abors, who live on the opposite side of the Dikho I was anxious to adjust this, but could get no communication made to the latter tribe. They are said to hold no intercourse with any of our Boree Nagas, and none of our Kotokies know anything of them. I understood that the only chance of communicating with them would be through the Yungya tribe, if we succeed in getting them to come in

18. On the 3rd and 4th we were halted to get up supplies from the plains. On the 4th we went out to Sautung, a very large and populous village, about two miles from our encampment in a south-westerly direction. Both Sautung and Larayun are on the ridge which separates the Dikho from the Jazee, and from the former there is a magnificent view of the gorge of the Dikho, which here flows down directly from the southward; while at Larayun I received its chiefs, and the chiefs of Sautung and Akoeea, who entered into the usual engagements. There was abundance of water from a rivulet on the Sautung road.

19. On the 5th we had a very long and fatiguing march to the Jazee. For the first 1½ mile we retraced our steps on the Nowgong road, and then turned westerly, descending rapidly by a narrow, steep, slippery path, which brought us to a rocky nullah called the Seemuk; we followed the bed of this till its junction with the Jazee, where we encamped. This march occupied us nearly nine hours.

19½ On the 6th we proceeded down the bed of the Jazee for some little distance, crossing and recrossing it several times. After leaving the rivers, we ascended by a very narrow path, with high reed jungle on both sides. As we approached Deka Hymoong, the road became wider, and it was very good in the immediate neighbourhood of the village. We had intended to encamp here, but there was a difficulty in finding a sufficiency of water, and we proceeded on towards Boora Hymoong. The road between the two Hymoongs is tolerably level and open. Huts were ready for us under Boora Hymoong at about half a mile north of the village. The water we were able to get here was very scanty, and had to be brought from a considerable distance.

20. Both the Hymoongs stand on precipitous hills, and are well stockaded. Boora Hymoong has a feud with the Ooma Nagas, an Abor tribe, with whom I was unable to communicate, or to ascertain accurately in what direction they lie. The cause of the feud, as represented by the Chief of Boora Hymoong, is as follows:—The Loongtaee and Campoogya Nagas were formerly at war; the Ooma Nagas joined the former tribe, and came to Boorah Hymoong to make an

attack on Campoongya; they quarrelled in drink, and numbers were then and afterwards cut up on either side. During the late rule of Rajah Poorunder Sing the Ooma Nagas surrounded Boora Hymoong and threatened it with destruction, when the whole village turned out and the Ooma tribe were defeated with great slaughter, though they are said to have had far superior numbers.

21. Deka Hymoong has a feud with the Karee Nagas, but it does not appear that there has been any recent fighting. I endeavoured, but without success, to persuade the chiefs to go on with me to the next doar, where I expected to meet the Karee chiefs. They agreed, however, to abstain from war, as did also the Karee chiefs when I met them a few days afterwards at Kolabaria.

22. At Boora Hymoong I met the Oormoong chiefs; they informed me that they had no feuds, and willingly entered into the engagements required of them. We heard here, too, that the Soosoo chiefs had been at Nowgong in the expectation of meeting me there. They are said to be a numerous tribe who cultivate cotton largely. Cotton is cultivated to some extent by all the Nagas in this direction, and to the westward; but we saw scarcely any traces of it in the route we went.

23. On the 9th we marched to Asringiya. We first descended for about an hour by a narrow precipitous path to a stream called the Teeroo, which falls into the Jazee; after crossing this we began to ascend, and another hour and a half brought us to Laso, and in as much more we reached Asringiya. The road between the two latter villages is good, and tolerably level. They and Campoongiya are nearest to the plains, than any Naga village we met with.

24. At Asringiya, besides the chiefs of that village, we met those of Laso, Booragaon, Campoongiya, and Moonsing, who all entered into the engagements required of them.

25. On the 10th we moved to Kolabaria, which we reached in about 2½ hours, having passed through the village of Nowgong about midway. For the most part the road is good with no very steep ascents or descents; in some places it is narrow, with heavy reed jungle overhanging it. On our arrival we were told that there was no good water to be had; but after searching for about an hour, we found a very nice stream, and encamped on it, on some ground that had been cleared for cultivation.

26. After meeting the Kolabaria and Karee chiefs, and taking agreements from them, we moved on the 11th to Samsa, reaching it in about three hours. This is a considerable village, standing on the ridge which separates the Jazee and the Deesaee. Passing through the village, we descended rapidly, and in about an hour reached the huts that had been erected for us on the Sohopanee, a pretty large stream flowing into the Deesaee. The road from Kolabaria to Samsa is easy.

27. We remained encamped on the Sohopanee for the three following days, during which I met the chiefs of Nowgong, Soomtiya, Samsa, Bor Doobiya, Jafoo, Moonjee, and Aliepa. The Nagas came down here in very large numbers, and I was somewhat fearful of an outbreak, for a great many of the chiefs were in a state of intoxication,

and appeared to have very little control over their followers. We saw a marked difference in this respect here, and as we went on westward. Hitherto we had found the chiefs sober and their orders readily obeyed, but henceforward we were to meet with nothing but drunken rabbles. In each village there are dozens of aspirants for power, and we had daily to witness brawls between them that threatened to be serious, and perhaps lead to collision with us; by great forbearance, however, on the part of my escort, things went on as well as could be hoped for, and we completed our tour without any untoward occurrence

28. It may be right to mention here an unfortunate circumstance that happened last year at Taratolla in the plains. Some Nagas of Samsa had been down to trade, rather late in the season, and on their return had to cross a small stream which had been dammed up, and at which about 30 or 40 persons of the Noa Cacharree Khel were fishing; on the Nagas driving a bullock over the dam, a squabble ensued, and a poor Naga was killed. At the time this occurred, a rumour reached me that something of the kind had happened, and very particular enquiry was made into the matter. The reports of the police sent out to investigate it, and of the mouzadars, led to the supposition that the man had died a natural death; and as the Nagas would not then come down, I was obliged to put the case by till the cold season. Even when I was close to the Samsa village, I could get no one who was with the deceased to appear before me; but subsequently they came down, and I have no reason to think that their statement as given above is otherwise than true. Every exertion has been made by myself and my assistants to find out the individuals concerned, and a reward has been offered under your authority. These Cacharrees, however, are the most obstinate people possible, and it is but too probable the guilty parties will not be discovered. Should it be found impossible to bring any of the parties to justice, I would ask permission to make some suitable present to the family of the deceased to the extent of Rs. 100 or 150 when communicating to them the result of the enquiry. The matter is still under investigation.

29. On the 14th February we moved in the direction of Mikilaee. We started at 7-30 P.M., and kept winding down the Sohopanee till 2 P.M., when we again encamped on that stream. About an hour after leaving our former encampment, we came upon a small piece of rice cultivation, called *boka pathar*. I was informed that many Assamese ryots took refuge here to avoid the exactions and oppressions they were subject to in the late rule of Rajah Poorunder Sing. A few still remain, but they complain of the incessant demands made on them by the Nagas; and it seems probable that in a short time they will return to the plains.

30. On the 15th we continued our course along the Sohopanee, crossing and recrossing it continually. After leaving it we came upon frequent swamps over which some frail bridges were thrown. On losing the swamps we began to rise rapidly, and in about an hour reached the Mikilaee. The whole distance occupied about four hours. We passed on and reached Mohom in little more than half an hour; immediately under it we found an excellent spot to encamp upon, with good clear water on every side.

31. Mikilaee is a very large and strongly stockaded village, and being high and openly situated, it commands a good view of the country round about; this village has a feud with the Soomtiya Nagas, which will be presently alluded to. (See paragraph 49 )

32. We were obliged to halt for two days at Mohom to get up supplies. While here, I had interviews with the chiefs of Mikilaee, Akook, and Mohom, and after the usual interchange of presents, they gave in their engagements. Mohom is a small village with no defences.

33. On the 18th we started at 7-30 A.M , for Lakotee, which we reached at 10 A.M.; at 8-15 we reached Akook a long straggling village, and passed out of it at 8-35. The road is pretty good, and for the most part level. About a mile beyond Akook it is narrow for some distance, with thick reed jungle on both sides. After getting out of this, it began to improve, and as we neared Lakotee, it became wide and open.

34. Lakotee is a very extensive village, with good wide roads about it in every direction Its height, taken by a mountain thermometer, was found to be nearly 4,000 feet, the greatest hieght reached in our tour. We remained here for two days, during which I met the chief of Lakotee, Jangpang, Burgaon, Mahisee, Loongjang, and Kareegaon.

35. We left our camp on the morning of the 20th at 7-15, and reached the end of Lakotee at 8, Kareegaon at 10, Saneegaon at 11, and our encamping ground under Misangaon at noon. With the exception of one narrow precipitous path, about a mile from Kareegaon, the road between it and Lakotee is good ; it is wide and good from Kareegaon to Saneegaon, which are both villages of considerable size. After leaving Saneegaon, the road continues good for some distance ; it then goes down a steep narrow path, and rises gradually to Misangaon ; the latter part of the road had been cleared, or it would have been very bad.

36. Saneegaon is stockaded, but not very strongly, and there are no ditches; it is the first stockade we met with after leaving Mikilaee, and this is said to have been put up in consequence of a misunderstanding with Lakotee, which has been adjusted. We met with no other stockades to the westward, except one recently made at Nowgong in consequence of an incursion said to have been made on them by some of the Abor tribes who live between the Bagtee and Dyung, and which will be noticed hereafter.

37. Our march on the 21st was very long and fatiguing, and leaving our camp at 8 A M., we proceeded down a steep rugged descent, and at 9-20 reached the Bagtee, a fine stream which falls in to the Dyung. Shortly after leaving the Bagtee we came upon one of its feeders, called the Kumedea, and waded up its bed till 11-30.. We then passed over some narrow, steep, slippery ridges till 1 P.M., when we crossed a stream called the Sufedee, and after ascending for an hour reached Bhedaree; passing through this village we again descended to the Sufedee, and encamped on it between Bhedaree and Kaboong. A portion of the coolies did not get up till next morning, and this and bad weather obliged us to halt on the 22nd, on which day I received visits from the chiefs of Bhedaree, Kaboong, Durria, and Tilleegaon.

38. On the 23rd we started at 6-45 A.M., and passing through Kaboong at 8-15 and Durria at 9-35, reached at 10-40 our halting place on a stream called Durriapanee between Durria and Rangagaon. The road throughout this march was bad, and had been made worse by wet weather; it rose to Kaboong by the side of a precipitous hill, with scarcely room for the footing of a single person. From Kaboong to Duria it is pretty level, but narrow and through dense reed jungle. The descent to the Duriapanee is by a precipitous path of the same description.

39. On the 24th we moved about 7½ A. M., and passing through Rangagaon and Kergaon, and between Sunkah and Teelagaon, encamped about 3 P. M on a small stream under Sonaee, at a distance from it of about half a mile. This march was a fatiguing one, from the slippery and muddy state of the road, which would have been tolerably good had not rain fallen. The ascent to Rangagaon is steep; between it and Kergaon the road is level; it then descends gradually to a stream which is crossed three times at short intervals. On leaving this there is a fine wide road up an easy ascent to Sunkah, and from thence the road lay over undulating hills to our encampment.

40. We were halted on the 25th, and I received visits from the chiefs of Rangagaon, Kergaon, Seeka, Khoragaon, Talagaon, Sonareegaon, and Feetagaon. I also took the opportunity of going up to Sonareegaon and Feetagaon, the two largest of the Lotah villages. They probably contain about 4,000 inhabitants each. The other Lotah villages are comparatively small.

41. The Chief of Nowgong brought to my notice the aggression I have alluded to in paragraph 36. There is no doubt that an incursion had been lately made in which one of the Nowgong Nagas was killed, and another wounded; but it is doubtful what tribes were concerned in it. The chief of Nowgong accused the Nangchang and Pengsa Abors, but admitted that it could scarcely have happened without the connivance of the Sonaree and other Lotah chiefs. A reference to the map which Mr. Bedford has prepared will show that if these chiefs had been so inclined, the attacking party would in all probability have been cut up in their retreat. Nowgong is visible from Sonaree, and also from Teelagaon, and as these villages would be instantly aware of the attack, and could immediately communicate with Teelagaon and Sunkah, had they turned out in force, it is nearly certain that the party would have been intercepted. The Sonaree chiefs denied all knowledge of the matter; but I may mention that they were generally in a state of intoxication, and that it was not easy therefore to deal with them. Conformably with the views expressed by his Honor the President in Council in paragraph 4th of Mr. Assistant Secretary P. Melville's letter, No. 36 of the 1st February last year, I requested the chiefs to give me their aid in obtaining an interview with the Abor tribes, which they promised to do, but it has not been accomplished as yet.

42. An occurrence, however, that has lately taken place in this direction, which is reported in a letter from Mr. Wood, the Sub-Assistant stationed at Golaghat, No. 64 of the 4th ultimo, copy of which is annexed, will render a further communication with these chiefs

necessary in the ensuing cold season. It appears that six elephant hunters, while out hunting under the hills, were attacked by about 30 Nagas, who plundered whatever they could lay hold of, and wounded some of the hunters. Two of these escaped with their lives, and one is missing and supposed to have been murdered. When applied to by Mr. Wood, the Lotah chiefs objected to coming down to the plains in consequence of the lateness of the season; and I consider this objection reasonable enough. It is probable that they will come down when the rains are over, and give the explanation required of them; and until they refuse this, it seems unnecessary to take any measures of coercion. It is doubtful in my mind what tribe are the offenders; but from some of the depositions taken by Mr. Wood, and from the nature of the case as detailed by him, I am inclined to think that the affrays may have arisen from the Nagas supposing that they alone have the privilege of hunting wild elephants in the place where it occurred. It happened within the jurisdiction of the Principal Assistant at Nowgong, and I should wish to be furnished with instructions as to whether the enquiry shall be made by him or by myself.

43. On the 26th we moved down to the plains. Passing close under Sonareegaon, we turned off to the right to Nowgong, and reached it in about two hours. Another hour brought us to the Dyung. The first part of the road between Sonareegaon and Nowgong is wide and open; in a short time, however, we entered narrow and difficult passes cut through the hill; these led to a small stream, up the bed of which we passed for about half a mile, and then got into a narrow path through high reed jungle, which continued till we reached Nowgong. After leaving this, we descended rapidly till we came to near the level of the plains, and then passed through very heavy reed jungle till we came out on the Dyung. After proceeding down this for about two hours, we encamped on one of its sands.

44 On the 27th we continued our route, following the course of the Dyung. After a very long march, we encamped a little above Nagara, and reached Golaghat next day about 2 P M. The country under the hills is a wild, dreary, swampy forest, and continued so till we came out at Nagara. There was nothing like a road or even a beaten path, which is accounted for by the Lotah Nagas generally using boats.

45. In my report of the 15th September 1841, I have mentioned that the Naga tribes are distinguished by the names of Boree and Abor, the former being dependent, and the latter independent tribes To the eastward, however, the Boree chiefs, who acknowledge a kind of dependence on us, have numerous Abor tribes tributary to them, which I did not find to be the case to the westward. There is here, therefore, considerably greater difficulty in ascertaining the merits of any dispute, in which one party is Boree and the other Abor; the former being bent on preventing all kinds of intercourse between us and the Abor tribes. It is only when they meet with some reverse that they ask for aid, and then it is proqable that they will do nothing but in furtherance of their own ends—which are, to slaughter their enemies, burn their villages, and drive them to the jungles

46. Having taken engagements from all the Boree chiefs to abstain from warfare, it seems necessary that the officer in charge

here should be furnished with instructions as to how far he should interfere in their quarrels It is obviously desirable, that he should do so as little as possible; but in the following cases it seems necessary:—

(1) In any attack by one Boree tribe on another.—In this case both parties might be summoned down, and in the event of refusal to come or to settle the dispute as directed, their village might be occupied till they complied. (2.) In an attack by a Boree on an Abor tribe, dependent or independent of a Boree tribe, on proper complaint being made in a case of this kind, the same course might be followed. In both cases the parties complained against are our dependents, and we have a clear right to their submission.

47. These are the only cases in which it seems to me to be absolutely necessary that interference by force should take place. But in the event of a Boree complaining against an Abor tribe, every means might be taken, either through the Boree chiefs on whom they are dependent, or if not so dependent, through any Boree tribe which may be on friendly terms with them, to induce the Abor tribe to come down and submit their dispute to adjustment. If this cannot be accomplished, I am of opinion that interference should not take place; for I believe that in almost every case of the kind the Boree tribe could point out means by which the Abors might be got down; and that it is for objects of their own that they do not do so. Before leaving this part of the subject, I would beg to mention again what I stated in the 7th paragraph of my letter of the 15th September 1841, that I believed the Assam Government had found it more convenient to conciliate the Nagas by presents, than to overcome them by coercion; and I am still of opinion that the Political Officer who has charge of the relations with those tribes should have power to dispense presents liberally.

48. I may here state that the following applications have been made to me since I returned to Seebsaugor:—

(1) The chief of Boora Hymoong came in on the 9th of March and reported that his village had been burnt and plundered by the Nagas of Loomteea, Booragaon, and Loongkoong. These were summoned through their Kotokees, but objected to come to the plains so late in the season. It turned out, however, that the matter had been much exaggerated, and that the affair originated in some claims of certain Nagas who had left Boora Hymoong, and settled in Booragaon. The Chief of Boora Hymoong afterwards ackowledged that the Loonkoong Nagas had returned what they took away, and I hope that after the rains the matter will be adjusted with the other parties.

(2) On the same date the Loongjang Chief complained that two women of his village had been cut up in their fields by the Moongjing Nagas. The Kotokees were directed to summon the chiefs of Moongjing, who also objected to come down to the plains at that season, and nothing further can be done till November or December next

(3) The Mulotopeah Chief came in on the 9th April 1844, and mentioned that his tribe were afraid to come to the plains from fear of being waylaid by the Langtoong and Nowgong Nagas, on account of an old feud This chief said he would come in again after the rains,

and I hope to be able to adjust the matter to the satisfaction of the parties.

49. Besides these cases which have lately been brought to notice, there are the following which I was unable to adjust while in the hills, from not being able to bring the parties together :—

(1.) A feud between Mikilaee and Soomtuja. Early in 1843 the chief of the former tribe complained that 14 of his men had been cut up by the Hatheegurh Nagas. These denied all knowledge of the matter, and said it was probably done by the Soomtuja Nagas, who were at enmity with Mikilaee. The Soomtuja Nagas deny it; but allow that there is an old feud between their tribe and Mikilaee, and I will endeavour to bring the parties together at the earliest period possible.

(2.) About the beginning of December last, the Sonarree chiefs complained that the Tapoo and Tootee Abors had carried off and detained a boy and girl from their village. I had hoped to have settled this, but could find no means of getting the opposite party present. It would appear that the Nagas in this direction are in the habit of making captives with a view to obtain ransom.

50. The following occurrences among the Nagas to the eastward have been brought to notice :—

(1.) I received a report towards the end of November last, that the Paneedwar, Mokrong, and Singpoonguja Nagas had cut up three men, belonging to Horoo Bansary. On inquiry it turned out that Mokrong or Kantinggaon is tributary to Horoo Bansary; and that a Naga belonging to the former tribe had gone with tribute to the latter, and was put to death The Koting Nagas shortly after this cut up the three men alluded to. The Paneedwar chief came in himself and stated that he was in no way whatever concerned in the matter; he thought the dispute might be settled through the Burdwar and Namsang chiefs; and they were applied to, but I have not heard that they have yet been able to adjust it. Both parties in this case are Abors.

(2.) A report reached me at Boora Hymoong that the Khetree Nagas had, on the 18th of January, attacked Boontinggaon, burning the village and killing eight men. Both parties are Abors; and I fear there is little chance of doing anything in this direction without the assistance of the Namsang and Burdwar chiefs, who show anything but a readiness to give it.

(3.) On the 8th of April a complaint was made to Mr. Bedford at Jaipore by the Banfera Nagas, who stated that two men and a woman belonging to their village had been put to death in Horoo Mootoon. An inquiry was immediately directed, and on the 24th of May the Naga Chowtangs of both villages came before me, and stated that the parties put to death were slaves, who had run away from Banfera; and that according to the Naga customs, they had very properly been put to death. The Banfera Chowtang said that this

should have taken place in presence of both parties and on the borders, and not at Horoo Mootoon, but that the matter had been settled amicably among themselves.

(4.) On the 1st of May the Chowtang of Joboka reported that he was fearful of being attacked by the Abors of Senhoon, Roodoon, Kyouting, Poomaee and Mijnoo. A guard from the Assam Militia was offered for their protection, but the Chowtang said it was unnecessary: that the village could take care of itself till the rains were over, and if matters were not adjusted then, he would make another report.

51. Before concluding this report it may be convenient to refer to my reports of the 15th September 1841, and 9th April 1842, regarding the habits of the Nagas, their defences, arms, &c.; and to observe that the observations made therein will apply generally to the tribes I met with in my present tour. The villages we met with in this tour are in general large and thickly populated; the largest may contain from 4,000 to 5,000 inhabitants, and few could have had less than 2,000.

52. The Naga country lying between the Diko and Dyung is divided into six dwars, as follows:—Namsang, Dopdar, Charingaya or Asringuja, Hatheegurhiya, Dyungiya, and Paneephat. A list of villages comprised in these dwars is appended.

53. The Nagas of Namsang Dwar enter the plains in Gelakee, and exchange cotton cloths, ginger, pepper, and betel-nut, for salt, rice, dhan, dâos, cattle, poultry, and dried fish. These are the principal articles of exchange in all the other dwars, but raw cotton is brought down by the westerly dwars, particularly by the Paneeput or Lotah tribes. This cotton, or the bulk of it, is exchanged in the first instance by the Abor Nagas to the Borees, for their own products of the plains, and it is then brought down by the Boree Nagas and exchanged to the Assameso. A small quantity comes down at Dopdwar, and larger quantities at the dwars west of it.

54. The Dopdwar, Charingaya, Hatheegurh, Dyungiya, and Paneephat Nagas come down respectively by Dopdwar, Taratollee, Moreeomee, Bosa, and Mokrung. In Bosa and Mokrung there are several passes.

55. To each of the dwars are attached Kotokies, who are the channel of communication between the Government officers and the Boree Nagas. These were formerly paid for their services by a remission of the poll-tax, and they now receive a remission on their land equal to what was remitted when the poll-tax existed. Some of them derive advantage from having the management of khats, which the former rulers of Assam gave certain of the Naga tribes, and to which they attach importance. A list showing the number of Kotokies, their allowances, and the Naga khats, and quantity of land in each, as far as is known, is annexed to this report.

56. The Lotah Nagas had formerly khats on the Morung side, and they are particularly anxious to obtain an equivalent for them

on this side of the Dhunseeree; the khats they formerly held are either out of cultivation or taken up by the ryots, and I would recommend that they be allowed to take up from 30 to 40 poorahs of any poteet land they can point out. The value they attach to these khats is a great security for their peaceable behaviour.

57. Mr. Masters has kindly favored me with his observations on the botany of that portion of the hills which we passed over, and which I have much pleasure in submitting with this report. Mr. Bedford has also made a most accurate map of our route, including all villages seen from it, which will be of great use hereafter. To both these gentlemen I am under considerable obligations for the assistance they gave me on many occasions.

58. Our tour was necessarily a very hurried one. I could have wished to remain longer in almost every place, but we started in rain and had a good deal of it in the hills, and I was fearful of being driven down before I had completed the tour; and in fact continued and heavy rain set in immediately we left the hills. We have now, however, a knowledge of the localities of all the tribes on our borders and for some distance in the interior; and they can be visited at any time there may be occasion for it. It is hardly to be supposed that a barbarous people, who have lived and gloried in war for ages, will at once leave off their wild habits, and no doubt we shall have to remonstrate with them frequently; but I have every reason to think that less bloodshed now takes place than formerly, and it is to be hoped that all these tribes will fall gradually into more peaceful habits.

59. I cannot conclude this report without again bringing to notice the very great assistance I derived from Neeramye Deka Phokun, Naga Surburakur, in my dealings with the chiefs who visited me. He was far from well when we started, and had frequent attacks of fever, but nothing would induce him to leave his post, and he continued with me throughout the tour, under circumstances in which few of his class would have remained.

60. I beg to submit a bill for the expenses incurred on the present expedition, which I beg you will recommend being passed.

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No. 25, dated Gowhatty, the 1st April, 1846.

From—Major F. Jenkins, Agent, Governor-General, North-East Frontier,

To—G. A. Bushby, Esq., Offg. Secretary to the Government of India, Foreign Department.

I have the honor to forward a copy of a letter from Captain Brodie, Principal Assistant, No. 4, of the 21st ultimo, reporting his proceedings on a late incursion to the interior of the Naga Hills in

company with Captain Hannay, Commanding the First Assam Light Infantry.

2. This expedition arose out of a quarrel between some of the Nagas under our protection and some of the interior Nagas not yet in allegiance, in which it was apprehended that some armed Shans from the Burmese district were likely to take a part in aid of the latter, assisted by the Naga tribes under the Burmah Government. The subject is explained in the letter per margin from Captain Brodie. The other correspondence which has taken place, it appears unnecessary to trouble Government with.

*Captain* BRODIE's *letter to Captain* HANNAY, *dated 7th December* 1845

I HAVE the honor to inform you that I have received a report from Neeramye Deka Phokun of the second instant, that he had received a message from the Changnon Rajah to the following effect, viz, that in Jeyt last three of his tribe had been cut up at a salt well on the Deko by the Lumgha Abor Nagas, that those above Nagas came again in Kartic, i e, some time between the 16th October and 14th ultimo, accompanied by ten Mauns armed with muskets, and summoned the Changnon Nagas to fight on the Deko, which they did, turning back the Lumgha Abors and Mauns, after having killed ten of the former The Changnon chief has since been informed by the Fooloong Nagas that a good many Mauns had collected at Lumgha with muskets, and intended to attack Changnon and enter the plains, that firing had been heard from Lunsagaon The Deka Phokun supposes that some Singphos are wandering in the Naga Hills, intimidating the Nagas, and he desired the messenger to obtain further correct intelligence, as I am down here by direction of the Governor-General's Agent to afford any aid Captain Butler may require, while Mr Thornton is with him in the Angami Naga Hills I have desired both Mr Bedford and the Deka Phokun to report to you direct, should any emergency arise to protect our Naga frontier, and I shall be obliged by your doing what the emergency requires I shall of course move up without a moment's delay, if I receive any authentic intelligence that the frontier is threatened, but I have had reports of this nature on other occasions, though none that Mauns or Singphos had been seen so near our borders as at the Deko under Changnon

3. The Shans, shortly after the date of Captain Brodie's letter, were reported to have withdrawn, but Captain Brodie thought it desirable to visit the hills to ascertain the particulars of the hostilities between the Naga tribes in question, and to endeavour by our interference to put an end to them.

4. Captain Brodie did not succeed in opening an intercourse with the Longha Nagas, who are the parties immediately opposed to our allied chiefs of Changnon and Tangroong, as these, considering themselves apparently quite a match for their enemies, did not wish Captain Brodie to proceed to their principal village. The trip has not, however, been without its utility; it has strengthed our friendly intercourse with the powerful tribes alluded to, and extended our acquaintance with the Naga country, and I hope in a future expedition Captain Brodie will penetrate to Longha, and effect with that tribe also friendly arrangements.

5. Annexed to Captain Brodie's is a copy of a letter from Captain Hannay, the purport of which is with reference to the facilities this route affords for communication with the well-populated districts on the Kyendwen River, and the expediency of precautionary measures being taken to guard against an inroad in this direction by placing two companies of the Assam Light Infantry at Seebsaugor.

6. Captain Brodie does not see any present necessity for the measure, and without some obvious urgency it would not, I think, be advisable to detach any more parties from the head-quarters of

the regiment, particularly as Captain Hannay in a prior letter has pointed out the difficulties the Burmese had formerly found in effecting a passage through the Naga country. The passage of his letter I quote in the margin. The difficulty alluded to is not likely to be diminished now that the great tribes are in friendly intercourse with us, and so greatly dependent upon Assam for the necessaries of life; and moreover with the Dadurallee kept open and in good repair, the distance to the passes by this route from Jaipore is not greater than from Seebsaugor.

*Extract from Captain* HANNAY'S *letter to Captain* BRODIE, *dated 9th January* 1846.

PARA 2 It is a known fact that it was only the difficulty attending the subjugation of the Nagas that prevented the Burmese passing into Assam by the head of the Deko River, instead of being obliged to use the more circuitous and difficult route by the valley of Hookong

7. Instead, however, of doing anything to impede a communication with Ava, it appears to me in the highest degree desirable, whenever our relation with the Government of that country will permit, that we should take every measure in our power to remove the jealousy of the Naga tribes to the opening of a road between Ava and Assam, and endeavour to establish a perfectly free intercourse between the two countries, an intercourse that could not but be attended with highly beneficial results to both.

8. I have annexed to the lithographed map accompanying* the names in red ink of the new villages brought to our knowledge by this trip of Captain Brodie, and I shall be obliged by the map being returned when no longer required.

* Despatched by dâk banghy of this date

9. In conclusion, I would beg to notice the very satisfactory manner in which Captain Brodie has always conducted his frequent expeditions into the Naga Hills, and his communications with the chiefs of the numerous powerful and very rude tribes which exist on this frontier by his judicious and conciliatory management of these Naga communities. Captain Brodie has nearly succeeded in bringing the whole of those residing within our boundary into submission to our Government, and besides stopping their inroads and attacks upon our villages, which was the immediate object of our interfering with them; he has in great measure prevailed on them to forego their constant murderous wars upon each other, and brought the whole population of the subject tribes, not certainly less than 200,000, into peaceful communication with Assam as traders with our ryots.

I would likewise beg to add that Captain Brodie has throughout been most zealously assisted by Captain Hannay in every measure for extending our authority over the hill races, and for increasing our acquaintance with the geography and products of this fine range of mountainous country, as well as in conciliating the inhabitants to our rule, or in improving their condition.

No. 4, dated Seebsaugor, the 21st March, 1846.

From—Captain T. Brodie, Principal Assistant Agent to the Governor-General, Seebsaugor,

To—Major F. Jenkins, Agent to the Governor-General, North-East Frontier, Gowhatty.

In continuation of my letter No. 3, dated the 15th ultimo, I have the honor to report that I proceeded from this towards Jaipore on the 17th idem, and having there made arrangement with Captain Hannay, we left it for Changnon and Tangroong on the 26th, and reached the latter place in six marches, four of them being in the plains, and the remainder in the hills.

2. The information we obtained regarding the Mauns lately seen in the hills did not materially vary from what I communicated in my letters Nos. 14 and 19 of the 7th and 31st December last.

3. The Changnon and other Naga chiefs in the neighbourhood, though very friendly at present, would be alarmed if we establish any posts in the hills, and as far as I can judge, there is no necessity for anything of the kind. I believe these Nagas to be strong enough to maintain themselves against the tribes in the interior, and at any rate when I proposed going to Longha next cold season, to see if I could adjust the feud with that tribe, I received no encouragement to do so.

4. I have the honor to forward copy of a letter No. 37 of the 17th instant, from Captain Hannay, giving his views, with which I concur generally; but it does not seem to me to be absolutely necessary to detach two companies and a European officer to this station. The arrangement would no doubt be desirable, if such a detachment could be readily spared; but the frontier, extensive as it is, and swarming with a savage population, has been perfectly quiet for the last eight years; and though we cannot calculate on the acts of wild men, I am not apprehensive that this quiet will be disturbed.

5. Longha is a very extensive Naga village, as we could see from Changnon and Tangroong, and every account leads to the belief that there is traffic carried on between it and the people who live on the Burmese side of the great range of hills. I should desire to go there if I could do so peaceably, but this cannot be done against the wish of the Changnons and other chiefs; and as I have mentioned before, they are, at present, apparently adverse to it.

6. With reference to the second paragraph of my letter to Captain Hannay, No. 2, of the 11th ultimo, copy of which was forwarded to you with my letter No. 3 of the 15th idem, I beg to report that the Saha Nagas were, with some difficulty, brought into Sangloong. They had old feuds with the Changnon and Tangroong Nagas, and acknowledged having some two years ago taken possession of Tangchen, a small village dependent on Tangroong. This they agreed to leave, and we put the former occupier in possession.

7. Saha appears to be tributary to Longha; but the Saha Nagas would give us no information regarding its communications with the other side of the hills.

8. Tangchen is a distinct village from Horoo Fangroong, the village destroyed as reported in my letter No. 8 of the 26th April

1842, though the latter was the one which I was led to suppose it was by the statement I received before going to the hills.

9. The accompanying map will show the positions of the villages referred to in this letter. Mr. Thornton has put them in from bearings I took, but as I have no copy I shall be obliged by the map being returned when no longer required.

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No. 37, dated Jaipore, the 17th March, 1846.

From—CAPTAIN S. F. HANNAY, Commanding First Assam Light Infantry,

To—CAPTAIN T. BRODIE, Principal Assistant Agent, Governor-General, Seebsaugor.

HAVING since the receipt of your letter No. 2 of the 11th ultimo accompanied you in an expedition into the Naga Hills, south-east of Seebsaugor, and an opportunity being thus afforded me of ascertaining as near as possible of the grievances of the Changnon Naga chiefs, as reported in your letter of the 7th December last, I have now the honor to state, that although there is little doubt but that inhabitants of the Burmese territories, either Shans or Singphos, are in the habit of visiting Longha, a Naga village about ten miles east of Changnoee, and that probably the influence of the Shan officers of the upper Kyendwen extends nearly to the first named village, I do not consider these circumstances of so much importance as to oblige us to take any extraordinary measures for the protection of the Assamese villages in the vicinity of the Terao or Bheetur Namsang Dwars, or passes, leading to Naga villages, situated on the Upper Dikho River so long as the present friendly feeling exists between the political officers of Government and the powerful Naga chiefs residing in the above neighbourhood, and our political relations with the Court of Ava are also on a friendly footing.

2. You are aware, however, that the Changnoee Rajah reported that an attempt had been made by the Longha people, assisted by some Mauns to subdue the village of Longsang, which is tributary to him, but that the attempt had failed. I have been long aware that bands of marauding Singphos or Kakhoos have for some years back been committing acts of aggression on many Naga villages of the great range south-east of Jaipore; but as Longha is so much further to the southward, and more within the influence of the Shan population of the Upper Kyendwen, it is hard to say who the mercenaries of the Longha people could have been; however, there appears to me little doubt but that sooner or later we should be again called upon for assistance against similar acts of his powerful neighbour, the Longha chief; and for this reason, as well as that Seebsaugor is in the centre of a line of frontier with an immense hill population, the nearest tribes of which, though now friendly towards us, may not always remain so, I do not think it proper that the capital of the richest district in Upper Assam should be left with but a mere treasury guard. On the contrary, besides immediate protection, I am of opinion, the civil officer should have at his disposal at Seebsaugor a sufficient body of troops to enable him to carry out his views with regard to the Nagas generally, and to meet emergent calls in his immediate vicinity without reference to Jaipore.

3. My military reasons for proposing the foregoing measures are plainly these, that the internal position of Jaipore and the want of population renders it next to impossible for me to equip a detachment for hill service, when everything has to be carried by coolies; and what is of great consequence, the men at Jaipore are so frequently in hospital with fever, that they are almost unfit in the cold season to undergo the fatigues of a hill campaign: bowel complaints and swelled legs being the consequence of such violent exertion, when fever still lurks in the system; whereas, at the same station with the civil officer, the most effective arrangements can be made both as regards subsistence and carriage, under his personal influence, and located at a healthy station, the men are more fit for any work. The case would, of course, be altered were the main body of the troops cantoned on the Brahmaputra, as there the facility of moving down stream renders the transport of troops to distant points easy. It appears to me, therefore, that under present circumstances, as regards the present disposition of the troops, no less than two companies with a European officer should be stationed at Seebsaugor.

4. I shall now beg to offer a few remarks which appear to me important as regards Longha, which village you will recollect appeared to us to be a very extensive one, and containing a great number of houses. On referring to notes of my trip to Mogoung in 1835-36, I find a route was given me with the names of three stages towards Assam from the Shan district of Monpang on the Kyendwen, as per margin. I think there can be little doubt but Longha is Longharoo, and from what the Nagas mentioned, it would appear to be a sort of entrepôt between the tribes on both sides, where several articles are brought by traders (such as the blue colored composition beads, and what is called *Jhakka monee*), and sold to our frontier Nagas. I find also that although our friendly Nagas have little knowledge as to the relative position of Longha with regard to the nearest Shan villages further than that they can be reached in three days. I have ascertained from Doanneahs, long residents in the province of Mogoung, that from Moongdow, a Shan village, situated on the Kyendwen, at the mouth of the Namsee River, you can ascend to Longha in two days. The following are the routes from Seebsaugor to Longha by the different dwars of Tenoo and Bheetur Namsang :—

Loungparoo, Loungsling, Suntoung, Lunsinglong.

| | | | | |
|---|---|---|---|---|
| From Seebsaugor | to | Dhopabor, | Assamese | village. |
| ,, ,, | ,, | Jeroogaon | ,, | ,, |
| ,, ,, | ,, | Lukmah, | Naga | ,, |
| ,, ,, | ,, | Mooloung | ,, | ,, |
| ,, ,, | ,, | Jangroong | ,, | ,, |
| Loumba Rajah | ,, | Shaha | ,, | ,, |
| ,, ,, | ,, | Longah | ,, | ,, |
| From Seebsaugor | ,, | Dhopabur, | Assamese | ,, |
| ,, ,, | ,, | Suffree | ,, | ,, |
| Changnoee Rajah. | ,, | Bheetur Namsang, | Naga | ,, |
| | ,, | Booreegaon | ,, | ,, |
| | ,, | Changnoee | ,, | ,, |
| ,, | ,, | Loungchung | ,, | ,, |
| ,, | ,, | Longha | ,, | ,, |

It is needless for me to add that as the villages and their relative distances are well known to you, several or most of the marches are very short ones, considering that your hufkara used to reach the third from Seebsaugor.

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No. 19, dated Camp Kachogorah, the 31st December, 1846.

From—CAPTAIN T. BRODIE, Principal Assistant Commissioner, Sibpore,

To—MAJOR F. JENKINS, Agent to the Governor-General, North-East Frontier.

WITH reference to my letter No. 14 of the 7th instant, I have the honor to inform you that I have received a report from Neeramye Deka Phokun, Naga Surburakar, from which it appears that he has ascertained from the Changnoee Nagas that the Mauns, reported to have been in the hills, have withdrawn. I shall immediately communicate this to Captain Hannay, and tell him that in my opinion the detachment he sent towards the dwar may be ordered back to its head-quarters. I have little doubt myself that the report given by the Changnoee Rajah in the first instance was in the main correct in regard to the party seen near his own village. The other part of it is not so much to be depended on. A copy of the Surburakar's report is enclosed.

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No. 3, dated Seebsaugor, the 15th February, 1846.

From—CAPTAIN T. BRODIE, Principal Assistant Agent, Governor-General,

To—MAJOR F. JENKINS, Agent to the Governor-General, North-East Frontier, Gowhatty.

Letters from Captain Hannay, Commanding First Assam Light Infantry, Nos. 1 and 7, of 1st and 9th January 1846

WITH reference to my letter No. 19 of the 31st of December last, I have the honor to forward you copies of letters, as per margin, from Captain Hannay, Commanding the First Assam Light Infantry, in consequence of which I took steps to communicate with the Changnoee and Tangroon Nagas, and as I find that they are not disinclined to our going to their villages, I have this day addressed Captain Hannay, requesting him to accompany me to Tangroong to ascertain on the spot what really has occurred, and if any extraordinary measures are required for the security of our frontier in that direction.

2. With reference to the latter portion of Captain Hannay's letter giving a list of Naga Abor villages overpowered and plundered by Singphos within the last three years, I would observe that it is not improbable the Nagas on the Burmese side are frequently plundered by Singphos—may be by Nagas, but I know of no means by which this could be prevented. A copy of my letter to Captain Hannay is enclosed.

No. 1, dated Jaipore, the 1st January, 1846.

From—CAPTAIN S. F. HANNAY, Commanding 1st Assam Light Infantry,

To—CAPTAIN T. BRODIE, Principal Assistant Agent, Governor-General, North-East Frontier, Seebsaugor.

I HAVE the honor to acquaint you that in a communication received from the native officer in command at Kanoogaon, the report of an attack having been made upon the Changnoee Rajah in the latter end of October last by a party of Abor Nagas assisted by Mauns with muskets, has been to some extent confirmed by the Naga chiefs having forwarded to the Subadar a shield pierced through with a bullet, which I have now got, and from the circumstances of a woman of the Changnoee tribe having been killed, I imagine an attack must have been made upon a village belonging to that tribe.

2. I am in daily expectation of hearing further particulars; but I should say there was little doubt but the report, as communicated in your letter of the 7th December last, is correct, and in all probability the collision which has taken place will lead to another act of aggression at some future period on the part of the Abor Nagas and their allies, who, I imagine, are Singphos from the Nampagna, a stream which falls into the Kyendwen several days' journey below Hookoong, and rises on the opposite side of that portion of the high range of Naga mountains lying at the heads of the Dilhe or Detang, and Dikho rivers.

3. There can be no difficulty in gaining access to the Abors of the great range from Burmah, the Nampagna being navigable for small boats for two days towards the hills from the Kyendwen River; and were any party from the Burmah side of the range intent upon annoying our dependent Nagas on this side of the frontier, it would be very easy for them to do so with the assistance of hostile Abor tribes, provision and carriage for the same being thus secured to them. Should a party of Singphos establish themselves in the hills, it may become necessary to drive them away, or to give protection to the Changnoee Rajah's people.

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No. 7, dated Jaipore, the 9th January 1846.

From—CAPTAIN S. F. HANNAY, Commanding 1st Assam Light Infantry,

To—CAPTAIN T. BRODIE, Principal Assistant Commissioner, Sibpore.

I HAVE the honor to acknowledge the receipt of your letter of the 31st of December 1845, and in reply to state that orders have been issued for the withdrawal of the party of First Assam Light Infantry now at Kanoogaon. I would beg also at the same time to suggest that if another attack is made upon the Changnon Rajah by any party from beyond the great Naga range, assisted by Singphos, or other inhabitants of the Burmese territory, a party should be sent for the purpose of checking this system of marauding on the part of the Singphos of the Burmese side; as from the best information I have reason to believe that many Abor Naga villages on the Assam side of the great range have been burnt within these last five years, plundered, and many of the inhabitants bought and sold into slavery by the Singphos, who are enabled to overpower small villages from possessing fire-arms.

2. Considering that hitherto we have only looked to the defence of that portion of the North-East Frontier which embraces the country occupied by Singphoes living under our own rule, from which there are several passes leading into the valley of Hookoong, the most northerly and at the same time most desolate of the Burmese provinces, it is in my opinion of serious importance to find that these marauding mercenaries have progressed so far to the westward in their aggressions, and have actually been in collision with a chief dependent upon and residing so immediately in the vicinity of the plains, and more particularly as at a point very little to the southward of the heads of the Dikho River, the Kyendwen River is navigable for large canoes, and it is a known fact that it was only the difficulty attending the subjugation of the Nagas that prevented the Burmese passing into Assam by the heads of the Dikho River instead of being obliged to take the circuitous and difficult route by the valley of Hookoong, the principal supplies for the army having been brought up the Kyendwen to Kaksa, a point higher up than the heads of the Dikho.

3. Herewith I beg leave to annex a list of Abor Naga villages overpowered and plundered by Singphoes within these three years, and lying in a direction from South 19° East to South 30° East from Jaipore.

*Schango a pho, Cha Tam, Yang Pum Lum.*—Stiuated near the sources of the Derap River and belonging to the Taopsa Rajah residing at Nockyang village.

*Tonting Mojuoi Jangsang Rumphang Hu Meo.*—Situated near the sources of the Derap River, and belonging to Mojuoi Rajah residing at Tanting.

*Lutzo Lumnyoo.*—These villages are powerful. Lutzo is but a day's journey from Khetreegaon, visited in 1842-43; at the latter a manufacture (from native iron ore) is carried on of a description of dhâ or hatchet, designated leglaee, and generally in this quarter, by the Nagas. The Singphoes subjugated Lutzo in 1843, and have attempted the last-named, but without success as yet.

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No. 2, dated Seebsaugor, the 11th February, 1846.

From—Captain T. Brodie, Principal Assistant Agent, Governor-General, Sibpore,

To—Captain Hannay, Commanding 1st Assam Light Infantry, Jaipore.

With reference to your letter of the 9th ultimo, I beg to inform you that I deemed it proper to communicate with the Changaon and Tangroong Nagas, and as I find that we may visit those hills without suspicion, I hope you will find it convenient to accompany me about the end of the month to Tangroong to ascertain what has really occurred in that direction, and whether or no any extraordinary measures are required to prevent inroads by Abor Nagas from the Burmese side.

2. It is stated by the Changaon Nagas that the village of Horoo Tangroong has, within the last two years, been taken possession of by the Saha Nagas, a tribe within half a day's journey of Tangroong, and I think it would be desirable to take up a party of sufficient strength to dispossess the Saha Nagas, if they are proved to have occupied the village by force.

3. I purpose being at Jaipore about the 18th instant, and should wish to move towards the hills as soon after as possible.

*Notes on a Visit to the Tribes inhabiting the Hills south of Sibságár, Asám. By* S. E. Peal, Esq.

The various hill tribes bordering on the valley of Asám, both on the north-east and south, present so many points of interest and seem to be so little known, that I take the opportunity of putting these few notes together of a short trip into the hills to the south of Sibságár district, Mauzá Oboepúr, hoping they may be of some use or interest.

Our ignorance of these various tribes, their many languages, customs, and internal arrangements, seems to be only equalled by their complete ignorance of us, our power, and resources. The principal of clanship is here carried to the extreme; not only are there numerous well-marked tribes inhabiting considerable tracts, as the Bútias, the Abors, Singphús, Nágás, but these again are cut up into small, and usually isolated, communities, who, among the Nágás at least, are constantly at war with each other. Their isolation is often so complete that their resources lie wholly within their limited area.

There seems good reason to suppose that the present state of things has existed for a considerable period. Not only are the languages spoken by contiguous tribes often mutually unintelligible, but the still better evidence of strongly-marked physical variation holds good. And to these inferences of a long period must be added the tangible fact, that at their villages, or 'changs,' and not elsewhere in the hills, there are numerous jack trees, many of them very large, and not less than 400 years old, I should say, as the jack is a slow growing wood.

I had often wished to visit some of these 'changs,' but had not the opportunity till this occasion; and though the season was rather advanced, I determined to go, as the Rajah of the Banparas had invited me for the third or fourth time. My nearest neighbour consented to accompany me, and arrangements were made to start on the 30th May, at day-break.

Before daylight our people were astir, caught the elephants, and tied our baggage. At 6 A.M. we started. Our party consisted of two native mohurrirs, a barkandaz and six Leklas, an interpreter, or Sokeal, joining us afterwards.

It was a beautiful morning, a fresh breeze blowing across Bhagmorial Potar as we passed through it, though we lost it on entering the jungle at foot of the hills beyond. The path, so-called, we found clearer than was to be expected; fallen trees and such like obstructions were singularly few. Game was looked for in vain, although it was evidently a good shooting ground; and tracks of buffalo, pig, and deer, were plentiful. This luck indeed pursued us the whole way, though it must have been exceptional. We soon reached the Ladia Ghur, an old road, leading from Kukila Múkh *viâ* Nazira to Jaipúr, and here so covered by jungle and bamboo as to be wholly impassable. It is usually considered the boundary line between us and the so-called Nágá territory.

The land then descends a few feet, and the River Tiok was seen ahead at a very picturesque little bend, making a capital foreground, as it splashed over the boulders and ran among the snags, the hills

behind rising clear and blue. The swash of the water was quite a pleasant sound to us, so long accustomed to these muddy streams. After crossing it, the road lay through a fine piece of high land, and soon after entered and went along the bed of a small stream. We here dismounted; for the bed of the stream afforded a good path, as there was but little water, and consisted of sand and pebbles. Blocks of petrified wood lay about in profusion, and so good that the first piece I took up I had mistaken for real wood. Quartz pebbles were plentiful, but the rock on all sides was sandstone. In some places the traffic had worn down the rock into a narrow passage, where only one at a time could pass, and also into holes and steps, very well for Nágás to grip with their bare feet, but slippery and unaccommodating to thick-soled boots. To this narrow gorge succeeded an open tract close to the foot of the first hill, part of which had been cultivated by Nágás a few years ago, and had now relapsed into rank grass, as ulu, borata, and hamoru, with a few trees here and there, and would, in another few years, be forest again. We halted here to let the elephants come up: the path in several places, having been obstructed by bamboo, had to be cleared a little for them. After another steep ascent, we reached the head of the pass, or lowest point in this first range, which here runs parallel with the valley.

The range of view extended from Jaipur in the east round by the hills on the "north bank" (or continuation of the Himálayas) which were beautifully distinct, and then as far west as Cherydo and Nazira. Both the hills we were on, and those bounding the north, presented a strong contrast to the plain we had just left. The latter seemed as flat as it was possible to be, literally a sea of jungle forest, an enormous dead level. The smallness of the area under cultivation surprised us more than anything: it did not look one per cent. The Potars I could easily recognize, Burasali, Nagahat, Bhagmorial, Borhoh, Tyrai, Tinikuria, Rohona Potar, none were missed; yet they were but little green streaks, hardly noticed in the general view. With binoculars I could make them all out, even my bungalow houses. The amount of waste land is enormous The Brahmáputra was not visible, though to be seen at times they say; we searched also in vain for Sibságár; the distance perhaps was too great, though it must have been within our horizon line.

While we were enjoying the prospect, the chief brother of the Rajah made his appearance with some of his people, and seemed quite delighted, talking away as if we understood every word of his Nágá, and rattling his beads and bits of metal as he walked about. We soon afterwards proceeded over some undulating ground, and then took to the bed of another stream, also rocky, narrow, dark, and slippery; the rocks still being sandstone, with a dip to the south of 70° to 80°, in fact almost vertical, the strike running nearly east and west like the range itself. At a more open part of the road we came to a large pit, about 12′ × 8′ × 12′ deep, right in the path, and made to catch wild elephants. The bottom literally bristled with large bamboo spears, 5 or 6 feet long, firmly fixed in the earth, and carefully sharpened—certain death to any elephant falling in. The pit was nearly hidden

by overhanging grass and creepers and was dug at a spot where the path on either side was difficult, and the edges were undermined. After seeing our elephants pass this safely, we went on the road now descending, and still over rock, usually very slippery, and winding about abruptly, when after a second steep descent, we heard the rush of water below, and caught glimpses of the hills beyond. The stream was soon reached. It is a tributary of the Tiok called the Sissa, running here to the east. It was now a small stream, but the rounded boulders on the flanks bore witness to its being at times a formidable obstacle. Having our doubts about the elephants being able to reach this point, we sat down at a little 'dhubi,' or water-hole, under the shade of a Bor tree. The pool turned out to be full of fish, so plentiful in fact that on throwing in a small bit of gravel the whole bottom seemed to rise from all sides. Most of them were small; there were however a few large ones near the bottom.

The only way the Nágás take them is by hand or poison; but we saw a lot of Nágánís carefully turning the stones over, and occasionally catching a little one.

A Sowdong and a Hundekai, both of whom I knew well, were here waiting for our arrival A 'Sowdong' is a sort of travelling deputy to the Rajah; and a 'Hundekai' is a resident deputy, and is of a higher grade. The highest next to the Rajah and his family is a 'Khúnsai,' and there is one to each village. We consulted them as to the best route and they at first advised us to go along the bed of the stream; but as it was so full of huge rocks and holes that no elephant could pass, we had to decide on the ordinary mountain path *viâ* Longhong, the shortest way, but by far the steepest. The elephants at last made their appearance; how they managed to get down places where we had to scramble on all fours was a mystery to us—at times they seemed immediately over us.

We crossed some deep clefts over which there were rude bridges. Thes teepness of the ascent, especially under the hot sun, soon began to tell on us, and the elephants seemed so distressed, though we were not half way up, that we called a halt, and held a council, the first result being to unload the elephants and send them back to the Sissa, as we saw that we could not rely on Nágá estimates of distance or difficulty.

The Rajah's brother and the Hundekai of Longhong now had a long and noisy palaver, as to who should, would, or could, furnish the men to carry the few things left by the elephants. Their real power over internal affairs seems small: the men of Longhong treated the royal brother as little better than their equal, and almost came to a row Row enough there always is when they argue any matter however small; it seems their custom to speak loud and look excited over nothing The Longhong Hundekai at last agreed to get the three or four men required, as his 'chang' as near, and we hastened their discussion by saying that if men did not soon come, we should follow our elephants

The Rajah's brother now started off for Banpara to report that we would not reach it that night, and get some huts built half way between Longhong and Banpara where we could sleep.

This second hill is also of sandstone, running into a finer kind, and then into a laminated clay, with a dip to the south of about 70° or 80°, and often vertical and several times inverted. At the surface it seemed to form a rich loam, and almost the whole hill was under rice, though seemingly a bad crop.

The road still followed the crest of the ridge, as is usual, and we soon came to the region of bamboo, which is found close to the changs; and where it branched off leading to Banpara, we found the Longhong Khúnsai seated in state on some leaves, his spear stuck in the ground beside him. At some 20 feet on each side were other officials, also in state on leaves and with their spears. The Khúnsai I knew well, and had a talk with him. I found he had a bad foot tied up in very dirty linen, and told him to wash both and keep a water-poultice on. The only extra decoration they indulged in was a topi with a long feather in the crown. We were passing on to see Longhong, when the old fellow hailed us, and gave us his formal permission to proceed. This we had omitted to wait for, but it seems to be considered by them necessary.

A Longhong went with us, while the rest awaited our return to this point. We now saw for the first time how they weed the 'dhân,' commencing at the bottom of the slopes and working upwards, in parties of ten to twenty. The dhân stalks seem far apart, and they use a bamboo loop to scrape up the earth, removing the weeds with the left hand and throwing them in little heaps. Each house or family seems to have its dhân marked out by sticks, stones, or weed heaps, and neighbours combine to work in batches. The rate at which they get over the ground was astonishing, the work being well done. The dhân was not in ear, and this was their second weeding. I was told it was enough for this year.

The land had last year, I believe, been redeemed from young forest and was almost destitute of trees and stumps. The labour they are put to for a scanty crop is almost incredible. They seldom cultivate the same piece of land for more than two years in succession, as grass comes up rapidly the second year, and they have no way of eradicating it, the only implement used in cultivation being the *dhâo*. After the second year, they let the land go into jungle and make fresh clearances for their dhân. The hills are thus in all stages of jungle and forest, now all grass, as borata, ulu, and hamoru; or ground deserted for three years, all in small tree jungle (for the trees kill the grass in that time); on other patches again larger trees may be seen, five and six years old or eight and ten, and no grass at all. In about ten years all the available rice-growing land has had a turn, and they can clear the young forest again. They thus require far more land than the ryots in the plains, especially if the smallness of the crop yielded is taken into account.

We soon reached Longhong passing through fine groves of Lottu and Wattu bamboo, and came upon the fortifications of which I had heard so often. The first attempt almost made us laugh. There were a few sticks of ekra and bamboo stuck in like a common fence, on the off-side of a ditch about 6 feet wide by 6 feet deep, over which there was a small bridge.

A little further on we passed some small raised changs, on which we saw bodies tied up in Tocoo palm leaves, and roofed in. We heard it was the way in which they disposed of their dead. All customs relating to this subject are worth noting, so we examined them with some interest.

We next came to a kind of palisade, with a long narrow passage between bamboo walls, three feet apart, not very strong, but enough to check a rush. It was the most formidable point of defence, as it was commanded by a large rock in front, on which a house had been built to give extra cover, and had a precipice on the left, the right also being steep. There seemed to be no one on duty, which was contrary to what I had heard and expected. On entering the chang, we could see very few houses at a time, the ground being very uneven, and the paths steep and tortuous, eminently calculated for defence, and such as give the spear its fullest advantage, when opposed to fire-arms.

The houses were all thatched with Tocoo palm leaves and not grass, as in the plains, the centre posts also all projected through the roof line for some 5 or 6 feet, and were bound with leaves, presenting a very singular appearance. They were built without any arrangement, no doubt many times over on the same sites, the level being eked out by a platform raised on posts, which people use to sit on, or dance, or hold open air meetings.

But by far the most striking feature was the number and size of the jack trees, many of them evidently very old. We were told that the fruit, of which there seemed a large crop, was religiously respected. Each house has certain trees. The timber used in building was also usually jack, and as it is one of the most durable timbers, the jack trees serve two purposes. The hill summits around are destitute of them, unless where there is a village There seem in fact no villages without jacks and no jacks without a village We have therefore here a valuable means of reviewing their past history to some extent, as jack, *Artocarpus integrifolius*, is a slow-growing wood, closely allied to the sam, chama, or *Artocarpus chaplaska*, Roxb., so celebrated for building and other purposes, and which I suspect is the 'Satin-wood' of our English timber-dealers.

Water-supply seemed a great difficulty. We often saw little troughs placed to catch drippings from the rock, but containing little else than mud. There are no tanks, I hear, and as most of the 'changs,' are built on the hill tops, where springs are not likely to be numerous, it seems a serious difficulty, enhanced too by the strata being all on-edge and sandstone. At this village the water is obtained in a deep cleft facing the north and some 300 yards down; but even this occasionally fails.

We were taken to the highest point in the village from whence we had a fine view of the surrounding changs. To the east, nearest to Longhong and the plains, lay the Huru Mutons' chang on its peak, which is wooded to the top. With the binoculars the houses could be clearly seen in detail; they seemed the same as in Longhong. The Huru Mutons are the deadly enemies of the Banpara tribe, though so close. Next, to the south lie the Kulun Mutons, also on a hill, and next to them again the Bor Mutons, on a conical hill with the village

on the apex. More to the south and in the extreme distance was the chang of the Neyowlung Nágás, or, as they are called, Abors; and due south was Unugaon, one of the four Banpara villages. Several small ranges ran behind these, all inhabited by Abors, up to the foot of the Deoparbat due east. This mountain is uninhabited, and called 'Deoparbat' from an idea that it is haunted by a deo, or devil. Hollow noises are said to be heard on the summit, where a lake is believed to exist. It is wooded to the top, and the western face is rather precipitous; here and there large masses of rock stand out clear of the forest, and so light as to look like quartz. From behind Unugaon a large hill rises, shutting in the view; on it are the so-called Abors, who can never get into the plains, though in sight, as the border tribes would "cut" them, as it is called. In the foreground of this hill lay a series of small hills, all Banpara territory, and on one of them we were shown the village of that name where the Rajah resides. Nearly due south-west, Joboka rises, and is as conspicuous here as from the plains, having a gradual slope on its southern face, and a very steep one to the north. It is the hill of the Joboka tribe, with whom the Banparas are constantly at war, with varying success. As we were viewing the changs around, a good many women, boys, and girls came to stare at us, a compliment we often involuntarily returned.

The sun was now getting low, and we returned to the place where we had left the Khúnsai seated in state. He called several of the groups of weeders up to see us. They at first seemed afraid to come, most of them being women and girls, a few stunted and old, and some strapping wenches, who could do more climbing in a day than I in a week. We then took the path down the hill and among the dhân that led to Banpara, many weeding parties on the road stopping to stare and jabber at us. They certainly seemed to work hard, though it was nearly dark, and long past the time to leave off work in the plains.

We now reached the point where the huts had been built on the Sissa River, and just as it got dark our men with the loads came in at the same time.

The temporary huts were rude in the extreme, consisting only of a few sticks stuck in the ground and others laid across. Some wild plantain leaves formed our so-called roof. The stream rushing among the stones gave us a pleasant reminiscence of home, and soon sent us to sleep.

About an hour after we were all roused up by a loud thunder-clap, and found by the incessant lightning that a storm was coming up. We therefore hastily rigged walls to the chang we slept on, a water-proof sheet making a good roof; our guns were stowed under our heads and our sundries under the chang. The rain came down in torrents, but we were so tired that we fell asleep, and did not find till morning that we had been saturated. Some Nágás came during the storm down from Banpara, bound for Longhong; how they managed to find their way in the dark puzzled us. We also heard bears not far off.

On the 31st we were up early, and had our breakfast. The royal brother now made his appearance; several Khúnsais and Hundekais came too, to escort us, and all who could muster up the remains of

a coat wore the same in our honour. On starting, we adopted the Nágá custom of using a staff, as they do their "jatties" or spears, to assist us in getting over the rough ground, and found we got on far easier by its help.

The path, at first very steep and up a ferny cleft, soon became more level, and passed round the shoulders and along the ridges of a series of small hills tolerably level in the main, and at a sufficient height to give us a good view of our surroundings. A part of the road had just been cleared for us, or the jungle and grass had been thrown aside, for which we were much obliged to them as the grass was literally dripping with dew. As in Asám, the morning dew here is like a shower, and, on pausing for a moment, it sounded quite loud falling from the trees and jungle.

At about half way to Banpara, we came to a kind of abbatis, at a point that could be easily defended, *i. e.*, a narrow ridge with a precipice on each side, and not more than four or five yards across. The obstruction was commanded by a rise in the ground beyond, on which there was good cover, while there was none on the near side. The fortification could not be seen even from a distance, and was no doubt the best point of defence on the route. There was, however, another point further on where the road for a short distance was cut on the face of a precipice, and only a few inches wide. Here a few determined men could hold any number in check for some time, the precipice being so steep that I plucked a leaf off a tree top that was fully eighty feet high. We soon after came to the region of Dollu and Wattu bamboos, of which there were immense numbers, and here saw cattle tracks, both cows and buffaloes, and were told they came by the same route as we did, which we could hardly credit.

They here asked our permission to fire a salute, no doubt to warn the Rajah's people of our proximity. We soon after reached the first point in the village, finding it a counterpart of Longhong, extremely irregular and broken up, the houses all thatched with tocoo leaves, and the centre posts projecting. The jack trees were both large and numerous; we also saw a Nágá "bih" or poison tree, the leaves of which are used to intoxicate fish, an endogen and not unlike an aloe on a long stem. They at once conducted us to the Rajah's house, the largest by far in the chang, and also the highest. It was a repetition of all the other houses. We had to climb up a notched tree stem to reach the bamboo chang floor, and found ourselves at once in the royal presence.

The Rajah seemed a shrewd man, about 40 to 45 years old, tall and, of course, tattooed. He was seated on a sort of huge stool about 8 feet by 4 or 5, over which there was a coloured rug of either Indian or English manufacture, certainly not Nágá. We were pointed out to a similar sort of bench opposite, at about 8 or 10 feet distance, where we sat down, glad to get a rest after our toil, and to look around us a little. The heir-apparent sat on a smaller throne, to the Rajah's right and at some 15 or 20 feet, a strapping fine young fellow. He had an heir-apparent manner about him which was to some extent very telling, and was decorated *ála Nágá;* for with exception of a black cloth flung round him while he sat, he had but a bead and cowrie

costume, and was tattooed also of course. The royal brothers of the Rájah were all en suite, and sat about Royalty on little three-legged stools, the whole of them with faces of such intense gravity shaded off by a futile attempt at indifference, that they looked supremely ludicrous. Of the brothers we found there were six; we had only heard of two. On the outskirts of this upper ten, sat and stood the sons and nephews, &c., some of them very smart young fellows, and decorated in the most fantastic style, and very few tattooed. In the distance sat the outsiders, and not a few. Most of the Khúnsais, Hundekais, and Sowdongs, who could do so, came to see us.

We were now treated to unlimited discourse, several speaking at once, sometimes in Asámese which we could understand, and often in Nágá which we could not—chiefly as to how the Rajah had heard of us, and wished to look on us as "brothers," that I had been some three or four years so near and had never visited him before. The Rajah spoke of the difficulty which his people often had in getting grain, and that they then relied to a great extent on several villages in the plains. We in fact heard that in the Rajah's house alone was there any considerable quantity of grain from last year's crop. Some little stress was laid on our passing "their duars," and we could plainly see that they had but vague ideas regarding their position. We were invited to behold the power and grandeur of the Rajah of Banpara, whose sway extended over several mountains and four villages, *i. e.*, Banpará, Longhong, Unu, and Nokrang, while neighbouring Royalty often was confined to one, and whose warriors were literally countless, at least by Nágá numerals.

We were then asked to perform a few miracles, in a general way, with which we immediately complied, firing our revolvers in to a large tree stem close by. My friend led off steadily, and when I began he reloaded and kept it up and put five more from my revolving carbine. This was a good beginning, and there was a great deal of wind expended over it in 'wha-wahing:' it was considered awful. He then drew fire from heaven, or rather the sun, through a lens of the binoculars. And no amount of persuasion would induce a Nágá to hold his hand under the focus. Matches were enquired after, and seemed to yield endless jabbering, when struck. I happened to strike one on my waistbelt having nothing hard enough near, and I afterwards heard that they thought I lit it by simply touching my skin, and that my deotá must be a "knowing devil." A magnet attracting or repelling a needle, even from underneath the paper it lay on, was 'dawai,' medicine, and seemed to astonish less than I had expected.

An inspection of the house was then suggested, and it seems the correct thing to sit in audience for a time at one end and then walk through to the other, letting off a few polite ejaculations *en route*.

The house must have been 200 feet by 50 at least, though perhaps in the centre not over 30 feet high, from the floor. Like most of them, it was built two-thirds on the rock, and one-third continued out level by a chang, where the ground fell considerably, and supported on posts. This last is the audience end, and had in this case no gable wall, the roofing being semicircular, so as to keep out wet. For the first 50 or 60 feet where the floor rested on posts, it like a huge barn inside,

and had no partitions, the large jack posts showing well in three rows, one down the centre, and one each side at about 15 feet. Some of the Marolis, or horizontal beams, (*wall plates* of the builder) were enormous, fully a foot or a foot and a half thick at the but end, and some 50 to 60 feet long. How they were ever raised to their places, let alone up such a hill, was a mystery to us, though we were told that men lifted them on their shoulders. On the right-hand wall were hung bones and skulls of pig, deer, mitton buffalo, &c. About 50 or 60 lower jaws of the boar made a fine display all hung in a row, some huge tusks among them—evidently all hung as trophies of "feasting."

The central portion of the house through which we next passed, appeared to have a series of cattle-pens on each side of a central passage; the floor being rock, it was dark as pitch, and by no means fresh. From the tittering and whispering we heard as we passed or stumbled through, we concluded it was the realms of bliss, and after a hundred feet of it we came out in to another large room or hall, dedicated to dhân husking and pounding, the huge úral, cut out of a solid tree, being placed lengthwise and having places for about forty people to pound at once; the floor was also covered with husks. Here also we saw a small bamboo quad, for refractory youth.

On returning to the audience end, we were told that the Rajah was ready to receive his presents, "as most of the Khúnsais and Hundekais had gone." So we made our men produce what we had brought, having been previously told by our own people that we must expect them to be dissatisfied, but not to mind it. We had a large purple cloth with broad silver lace for the Rajah, a scarlet shirt, clasp knives, a red blanket, and Rs. 20 in cash The others came in for similar things of less value, but which were reduced by their being six brothers instead of two as we had expected.

No end of palaver followed, and as we had been warned, they wanted more. The Rajah, it seems, had set his heart on a gun. This we assured him was very strictly prohibited, and that we of course dare not give one, and this I had often told them, but no attention was paid to our remark: the way they urged it showed how little they understand us. One of the oldest Sowdongs who has seen three Rajahs, a man I knew well, and who understands me better than most Nágás do, got up and made a long speech in Asámese, reiterating all the arguments, and eventually proposing seriously that I should write direct to the 'Maharani,' and explain clearly that it was for the Rajah of Banpara, and she would at once accede to the proposition. This was hailed by all as a *coup de grace* for us, and the general buzz as he sat down clearly proved he had brought down the house. To this we had to answer, that if guns were granted to one Rajah, all would claim them, and some were, as he knew, very insignificant, so that we knew no exception would be allowed. A revolver was next tried for, but we said that they were very complicated, often going off when least expected, and killing those dearest, as well as nearest. I was then offered a slave, if I would yield the gun question, and I understood, a slave for life; but this we had to shake our heads over, and look serious.

The palaver continuing, we retired to where a part of the hall had been partitioned off for us by mat walls, under cover of a remark we

heard, that if there was much talk, a sáhib's head ached. We now enjoyed a little peace, a biscuit, and a cigar, in more privacy. A deputation soon after came in to urge the gun case, but we ordered them out, in a mixed dialect, saying that sáhibs were not in the habit of paying taxes this way, and if they only wanted our presents, we should return at once. This had the desired effect. A procession now came up the house, head by a Khúnsai and the Rajah's brother, the former beating a little gong, which was laid before us as the present from his Royal Highness, together with a couple of young goats; but we had been so worried, that we told our people privately, if possible, to forget them when coming away.

A visit to the house of the chief brothers was next suggested, and we started off on a tour. They were all much alike, though smaller than the first: an audience end, open and with trophies of the chase and poison, then a series of the cattle-pens as before mentioned, on each side of a dark passage, and a room at the other end for dhân-husking with its úral. The floor in all rose as we went on; the first portion being a chang raised on posts, and matted. We saw here some Abor women or girls, wives of the owners, one of whom, we were told, had cost five buffaloes, and was the daughter of an Abor rajah. They seemed far more sprightly and intelligent, and good-looking than Nágánís, and could, we thought, understand us far better too; whether they were exceptional cases, I cannot say. They wore the hair in a long queue, tied up with beads and wire; and in many cases it was long, not cropped at all, as is common among Nágánís. Costume as usual was at a discount, and as is often said, "a pocket handkerchief would make four suits;" yet with all this, I doubt if we could beat them in either real modesty or morals, and this applies to Nágánís too.

The Morrang (dead-house), or place where the skulls taken in their wars are put, was next visited. It also contained the great drum cut out of a tree stem and hollowed like a boat. I had reason to think that they might have scruples to take us in, and as I had often tried to get a skull, I did not show my interest in it outwardly. Roughly estimated, there were about 350 skulls. About half of them hung up by a string through a hole in the crown, and in the open gable end, the other half lying in a heap on the ground. No lower jaws to be seen, nor hands and feet, as I had expected. The latter are always cut off with the head when a man is killed, and confer another kind of 'ak' or decoration. None seemed fractured by a dhâo, and a large number were of young people, or children, being small and smooth.

We were conscious of being face to face with the great cause of this tribal isolation, constant warfare, evidently a custom of great antiquity. As long as social position depends on tattooing, as here, and can only be got by bringing in the head of an enemy, so long shall we have these wars and consequent isolation of clans. The man who brings in a head is no longer called a boy or woman, and can assist in councils of state, so-called. And he seldom goes out on a raid again, I hear. The head he brings is handed to the Rajah, who confers the 'ak,' or right of decoration by tattoo, at which there are great feastings, and pigs, cows, or even buffaloes are killed, and

no end of 'moad,' or fermented rice-water is drunk. Those who are not tattooed, when old enough, make a party and lie in wait for stragglers men, women, or children, anybody in fact with a head on him; and as cover is plentiful, they can get on the enemy's land and lie in ambush along side his paths; never breaking cover unless certain of success and getting clear off. All those who get heads, get the ak on the face; those who get hands and feet, get marks accordingly, for the former on the arms, for the latter on the legs. No two tribes, however, have the marks alike, and some even do not tattoo the face.

The worst of this kind of warfare is that women and children are as often killed as men, without any compunction. I had a smart little fellow here at work for a long time, named 'Allee' (four), and once asked him how he got his ak. He said he went out and lay in wait a long time near a spring, and at last a woman came for water, and he crept up behind her, and chopped her on the head, and then cut it off, and got off himself as quickly and quietly as he could. It was utterly incomprehensible to him how such a thing could be unmanly. I found it waste of time and breath trying to convince him.

Besides the skulls, the Morrang also contains the big drum, which is nothing more than a "dug-out." It is beaten by short heavy sticks, and can be heard a great distance. The drum from the Muton Chang can be heard here, at least six or seven miles in a direct line. Some are made of a hollow tree with the inside gradually burned out, and open at the ends, some 20 feet long by 3 to 4 in diameter.

From here we went back to the Rajah's house, and heard an alarm of fire, which from the general excitement, seems to be rather dreaded. On the chang we had a good wash, water being poured out of bamboos. It is here also rather scarce, and I dare say they considered it woeful waste to use it for such a purpose.

Our dinner was now ready, and as it was getting dusk, we went into our apartment, not, however, to dine in private, as we had hoped. Our mat wall contained too many loopholes, to be resisted by feminine curiosity, and an audience of thirty or forty had to be submitted to, whose exclamations at every new phase in our proceedings gave us proof of our being among many people who had never before seen a white face. I have no doubt that the *modus operandi* was to them mysterious in the extreme; our candles, tumblers, knives, forks, and spoons, were as good as news in a foreign tongue.

It being now dark, we made preparations to let off a couple of rockets, which I had brought, as a final exhibition. A good site was selected where they could fly over an uninhabited precipice, and yet be seen by the whole village. A bamboo tube guide was soon placed and the fuse lit, after placing the Rajah's party where it could be well seen. The fuse, however, went out and had to be re-lit, when the rocket flew off beautifully, just in the direction I had wished. A gun had been fired to warn the pykes to be on the look-out, and we heard a hum of exclamations at once. After about five minutes, I fired the other and it flew, if anything, higher than the first, and burst well, the stars coming out well too; a piece of the case kept burning just long enough to let them see their value. It was evident

they were in mortal dread, as they told us that they were all very sleepy. I afterwards heard that the rockets were looked on as two devils, which I do not wonder at. As a "peace-offering" they were very valuable, I have no doubt. Our audience had to be turned away at last, as they showed signs of staying by us all night, and we went to sleep. We were disturbed about two or three hours after by a torch being thrust in, and found we were being "interviewed" by some fresh arrivals from another chang. To this we responded in Anglo-Saxon and Asámese adjectives, and had them bundled out, and got peace at last.

On the 1st June we were awoke by the old Sowdong calling out to us that if we slept after the sun was up, we should be ill, which must be a Nágá proverb. The view to the east, as the sun rose behind Deoparbát, was magnificent. The bottom of the valleys filled with white mist, the mountain shadows crossing in great blue bars, an isolated peak rising here and there, clear like an island wooded to the top. We were ready to start, and were advised to start soon, as the sun would be hot. We bade adieu to the Rajah in pantomine fashion, to which he responded, and then went away, each provided with a staff that saved us many a slip.

The walk did us good, and we got to the Sissa at 8 o'clock, a distance of about five or six miles, and sat down for a short time to see if our men would come up. I went a little way up stream to a picturesque bend where the water rushed on each side over large boulders in the bed, making a great noise. The cliff on the other side was a sheer precipice of sandstone strongly laminated, dip to south 85° to 90°. Here we watched some girls gathering stones about the size of oranges used in preparing rice.

Finding our men did not soon come up, we started on through the Erra back towards the Longhong path, the sun being fearfully hot, and several times we had to rest, there being no shelter. On gaining the Longhong road, we sat down and found the Nágánís close at our heels though carrying heavy loads. We here remarked for the first time the peculiar noise like a whistle or note on a flute, clear and plain, and seeming to come from the chest made by Nágánís when carrying loads and distressed. The men told us that they always did so when fatigued and out of breath. Subsequently we heard the same noise or note, and found it was made by an old Nágání, who carried a maund of rice and seemed half dead, though a muscular old lady.

We now selected a hut among the dhân in which to rest and enjoy the view till our men came up. It certainly was a magnificent view, and I could see a white speck on the horizon towards Sibságár that may have been the Rongghar or Ghargaon.

We were highly amused at the Hulluks, or long-armed apes. They hallooed, the chorus being led off by one giving two distinct whistles; he then stopped and the chorus rose to a climax and fell off again; after a pause the two distinct whistles were repeated, and the chorus at once broke out again. In no instance did they ever begin without the "que." Subsequently I found that I could start them by using a railway whistle, with which I use to attract deer on

moonlight nights. I do not know, by the way, if the fact is known, that on hearing loud whistling (during October and November, at least) deer will charge. I once shot a large Sambre doe, as large as a pony, skin 9 feet from the nose to tip of tail; on my whistling loud, it charged out of the jungle into the open, and, on repeating the whistle, charged straight at us, when I knocked it over at twenty yards. Eight men could hardly carry it in. The fact is well known here, but I do not know if naturalists are aware of it.

While resting in the hut and admiring the view, some Nágás and Nágánís came up *en route* to see the elephants. We therefore accompanied them and soon got to the Sissa where the elephants were located and found all ready to start. Many people had come to stare at the tame elephants, and to fish. We were admiring the surroundings, and watched the women catching fish by hand, when a man came to say that our mohurrir had had some difficulty in getting our loads carried down, and that after starting one man had run away, though close to the chang, and he had to return and get another. Our loads were thus so delayed, that we determined to push on home, where we arrived about 5 P.M., earlier than we had expected, as the distance must be 20 to 24 miles; but we were not so fatigued after all.

The mohurrir came in after dark, very much disgusted at the trick they had served him. The influence of the Rajah seems less than might be expected, and the liberty of the subject at its maximum.

We could not help speculating, during our trip, on the effect of introducing some good seeds, as the potato, which would no doubt grow here luxuriantly. From internal evidence, the population seems to have been stationary for a long period, perhaps centuries. The checks are all positive, too, such as constant warfare and the want of food, inducing disease, &c.* The trouble, time, and labor expended in raising their crop of hill rice, or their koni dhân †, if sunk in potatoes or wheat, would yield them four or six-fold, and enough to supply the plains with the former, as in the Khasi Hills Whether it is politic to render them wholly independent while they have such vague ideas regarding their relationship to us, I cannot say. A peace policy till we get a railway, would seem the best for us planters, unless extraordinary vigour was shown. A glance at the map, and the knowledge of what they have done, would show at once that they could nearly annihilate tea south of the Brahmâputra by a system of night raids, for which they are famous. The present almost deserted state of this portion of the Sibságár district, between the Dik'ho and Diling and south of the Dhodur Ali, is a standing proof of what they did forty years ago, "committing such devastation," according to Robinson, "as to force the

* We did not see the places where they cultivate their kachchus, and garden produce, called "Erra," but I have since seen some clearances of this kind, at the Nágá village near Borhát on the Desang and Dhodur Ali. The land was carefully enclosed by a fence made of the boughs of the trees felled inside the clearance, not piled carelessly, but built up so as to be wholly impassable and impervious to pigs Inside I found kachchus, chillies, yams, and also mint, cotton, and plants which I did not know. The ground was carefully weeded, and paths led through it, and small 'tongis,' or huts on posts, were erected here and there to serve for watching at night.

I found many opium-eaters at this village, even among the lads. They are Mohongias.

† Koni dhân and sowl.

ryots to remove from the neighbourhood, and stop all communication by the roads." And there are men living who remember this tract as a vast village, or a series of villages. The destruction was done by Nágás, Burmese, and Singphús.

Not only during our trip, but both before and after, the question of our present mutual relationship pressed on our notice. It is not a bad habit, especially in a country like this, which we have recently invaded, to get the "oldest inhabitant" in any locality, and inquire. Thus we here heard among others that there never was, in the old days, a fixed boundary to the province here, and not only did the Nágás give regular tribute in kind to the Asámese Rajahs, but the so-called Abors as well. There were both Nágá and Abor "Sokoals," or official interpreters, and the Abor tribes had access to the plains through certain routes now closed to them. I see also, by referring to Robinson's Asám, p. 384, that the Nágás about here are reported to have paid allegiance to the Rajahs of Asám, and again so at bottom of page 386. As far as I can see, the tribes about here now forget this, and consider themselves *de facto* free, and any attempt on our part to remind them of their former allegiance by active measures, such as taxation or surveys, would lead to serious complications and to a combined action on their part. What we have most to fear is their incredible ignorance: hemmed in and stationary themselves, they cannot comprehend our having other troops than what they see at Dibroogurh, and laugh to scorn any idea of our being able to cope with them. Like an enraged child with a knife, they may inflict some severe cuts before the knife is taken from them.

The question of population of course occupied our attention, and is one difficult of solution. This tribe consists of four villages, and the mean of several Asámese and Nágá estimates of the number of houses was as follows:—

| | |
|---|---|
| Banpara ... ... ... ... | 300 houses. |
| Longhong ... ... ... | 200 „ |
| Unu ... ... ... ... | 350 „ |
| Nokrong ... ... ... ... | 50 „ |
| Or a total for the tribe of | 900 houses. |

I am inclined, however, to think it far above the truth, and that 600 houses is nearer the mark, and that the able-bodied men are about 1,000 to 1,200, or two to a house.

The Joboka Nágás have five villages, *i. e.*, Joboka, Kamlung, Bor Utu, Haru Utu, and Longting, and an Asámese estimate gives the following numbers:—

| | |
|---|---|
| Joboka ... ... ... ... | 500 houses. |
| Kamlung... ... ... ... | 400 „ |
| Bor Utu ... ... ... ... | 400 „ |
| Huru Utu ... ... ... | 300 „ |
| Longting .. ... ... ... | 200 „ |
| Total | 1,800 houses. |

This also, I think, is over-estimated, and 1,000 to 1,200 will be nearer the truth. This would give, say, 2,000 able-bodied men.

The Mutons have four villages, *i. e.*, Bor Muton, Huru Muton, Kulun Muton, and Naugaon (I may add that it was called 'new village' at least sixty years ago). Whether these are really separate tribes or simply different villages of one, I cannot say. A rajah is at each, but they never go to war with one another, but fight on the contrary together, I believe, against any enemy. Their ak also is the same.

Of the Bor Duarias, Pani Duarias, and Namsangias, I cannot give an estimate, but I think that they have not less than 1,000 to 2,000 houses, each tribe.

Some of the Abor tribes again are very small and consist of but one village, and that a small one; as the village and tribe of Banhsang (Bamboochang). With a powerful telescope, which I had for a short time here, I could make out changs on many peaks, far in the distance to the south, of whom neither the Asámese nor the Nágás had any knowledge whatever, and no name but Abor, and I regretted not having a good telescope with me when on my trip, as we could have seen changs away in several directions, not to be seen from the plains.

Between the Desang on the east and the Dik'ho, there are as many as eight or ten tribes having a frontage to Asám. From Desang to Luffry alone, only 35 miles, there are six tribes, *i. e.*, Bor Duarias, Mutons, Banparas, Jobokas, Sanglors, and Lakmas, and this gives but six miles average frontage. They do not extend far into the hills, so that each may safely be said to occupy about 40 or 50 square miles. In some cases a tribe is more extensively placed; but again in others, as Sinyong, the entire tribe consists of but one village. I know of no cases where one tribe has conquered, and become possessed of the lands of another; hence the *status quo* seems of long continuance. The oldest 'Nogaons,' or new villages, are not less seemingly than 40 or 50 years.

As a consequence of the above-noted custom of head-cutting, and its isolating influence, few Nágás reach the plains, but those living on the border. We thus see a community of some hundreds perched on a hill, and depending almost exclusively on their own resources, constantly fighting others similarly isolated, on all sides, yet thoroughly able to maintain themselves. Perhaps in no other part of the world can so complete a tribal isolation be seen, and sub-division carried to such an extreme. The available land, too, seems all taken up. To every 40 or 50 square miles there are about four villages, of perhaps one hundred families each; yet from the nature of the case, as before stated, not more than an eighth or tenth of the land available can be cultivated at one time, and the population would seem to have reached its maximum.

I am aware that in some places there are hills and ranges said to be uninhabited, but I know of no such places here, except the peaks and ridges of the highest hills, 5,000 feet high, or more. All the other hills, as far as the telescope can penetrate, show signs of recent or previous cultivation. But not even the names of the tribes are known, let alone the villages. Indeed, I have lately detected large villages where all Nágás insisted that there were none.

The raids and isolated murders for which this large tract of country is so celebrated, have one feature in common, viz., surprise. Cover is so universal, and favourable to the attack, that advantage is invariably

taken of it until the last moment. As a rule, when a whole tribe is at war, the cause is a general one. One rajah or tribe has been grossly insulted by another. In such cases a chang may be surprised and burnt by a combination of several villages. In other cases a single village of one tribe is at war with another village of a different tribe, without involving the other villages in hostilities. Bor Muton may be at war with Unú, and not involve Kuluns or Longhong. Or again, what is a common form, the young and untattooed men of three or four villages of say two distinct tribes may combine, and, headed by a few older men, quietly traverse the jungles to a more distant tribe and village, and suddenly attack the people in their cultivation, the object being simply heads.

Returning to the Banparas, I may say that with regard to weapons, they use, like most Nágás, the 'jattie,' or spear, and the 'dhâo.' They also use the cross-bow.* I see that Robinson lays great stress on their not having bows and arrows; he considers its total disuse a very singular circumstance, and draws rather weighty conclusions from it. It is not, I hear, of recent date. In the use of the jattie they seem clumsy and bad shots; I have tried batches of several tribes at a mark for prizes, but found them unable to reach 80 yards. Nor could they touch a sack of straw for half an hour at 60 yards (where I volunteered to go and be shot at), but at 40 yards one did succeed.

Captain Norton says in his book on 'Projectiles,' that he could once throw a spear 170 yards, and saw the wife of an Australian chief throw one 120 yards; hence the Nágás do not seem very formidable on this score. They use their jatties for close work, usually from ambush, and never attack in the open.

The dhâo is used as a hatchet or mace, and held by both hands. One blow is usually enough, if fairly given in a fight, as they can cut with tremendous force. The jungle is so thick and common, that their warfare is wholly by ambush and surprise, and this gives the dhâo great advantages.

The bow is chiefly used for game and pigs.

They have a sheild, or 'phor,' made of buffalo or boar skin, and often ornamented by goat's hair dyed scarlet, or by cowries. It figures in their war dances, but I suspect is not much used elsewhere, unless in a premeditated onslaught.

Like most savages, the Nágá seems to aim at making himself look as hideous as possible, and their decorations at times of festivity have solely that object. Their head gear seems generally to have some bunches of hair fastened to long light stems so as to jerk about while moving. It is the hair of the man or woman who has been killed; and in all cases, I think, is human hair, if not of an enemy. But there seems no one particular head gear which all adopt; on the contrary, there is infinite variety; any one who can dress or look more hideous than his neighbour, is at perfect liberty to do so.

The chiefs often wear a long dark blue coat like a dressing-gown not tied, that contrasts strongly with their usually nude condition. Asámese cloths are also bought, and worn by the Nágás who can

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* 'Hap' in Naga.

afford the luxury, during the cold season, but those who cannot, wear the little scrap commonly seen at all times and about the size of foolscap. Women wear an equally scanty morsel, which in some tribes, I hear, is even dispensed with. Pewter, or red cane, bracelets or armlets are considered of far greater value and moment. As far as we could see, the women wear no head gear at all, and about half have the hair cropped short.

The bunches of hair and feathers on the topís are all usually mounted on thin slips of buffalo horn exactly like whale bones.

Of trade there is little or none. With the exception of the salt mines or springs eastward, and some pán and kachchús brought in exchange for rice, there is no such thing as trade. The tribes are too poor to be able to trade, and the constant state of warfare renders commerce impossible. On concluding a peace, some dhâos and Abor cloths change hands, or a mitton; but as a rule, the border tribes act as a most effectual barrier to all attemps at commercial transactions with those beyond.

It may be worth noting that the border tribes have now lost the art of weaving, or very nearly so, as the little scraps of cloth they require are procured in Asám; while the Abors are able to weave very pretty, though coarse, pieces of parti-coloured cloth, as they cannot trade with Assam.

If it were possible to open broad, neutral avenues among these hills, to allow the remoter hill tribes a chance of getting into the plains, it would benefit all parties and injure none, and the Abors* would thus be our native allies. I may here mention that, even in the rains, five hours' dry weather after a week's rain leaves communications as they were before the rain. The water runs off as it falls, while in Asám we should have a month's 'boka,' or mud.

Both physically and linguistically, there is a good deal of difference in the tribes bordering each other. The Nágá vocabulary compiled by Mr. Bronson at Jaipore in 1840, is of no use here, but sixteen miles west, though some words are known; but the numerals are different, and they here only count to ten.

When once with a number of Banparas on the road, a large party of Nágás passed, and as neither party spoke, I asked who they were. I was pointed out their hill, and on asking why they did not speak, they said they would not understand one another. This I thought a good opportunity to try them, and told them to call them in Nágá and ask who they were. On being called to, they all turned round, and stopped, but said nothing; I then made them call again; but to no purpose, the other party simply jabbered together in twos and threes, and on calling them a third time as to where they were going, they shouted out a lot of Nágá which my fellows could not make out. Both parties passed on, unable to exchange a word, though living within a few miles of each other. A few words did pass, but they were Asamese. I asked how they knew the men, and they said "by their

* I have carefully inquired both among Asámese and Nágás regarding the Abors, whether they have a wish to visit the plains, and all without exception say they are extremely anxious to do so This of course is to be expected, as some of them most valuable articles, as iron, comes from Asám, though in small quantities and in shape of dhâos Asám to them is like a goal, always in sight, but never to be reached They live in sight of the plains, at not more than a day's journey. They are born, live, and die, longing to cross a narrow strip of land, but cannot.

ák," or tattoo marks. There is more lingual variation among the remote tribes, I believe, than those bordering Assam, as the latter frequently meet in the plains on a peaceful footing, while the Abors are shut out from all intercourse.

The physique also varies with the tribe. I can as a rule tell a Joboka man from a Banpara, and these from a Muton, or Namsangia, and Asámese. Those who are familiar with the tribes can easily do so, without seeing the ák to guide them, simply judging by their general physique and colour. Of course there are exceptional cases, such as small stunted men, or others unusually tall or well made.

Practically, the extraordinary confusion of tongues opposes a serious obstacle to the explorer, and the sooner we set to work to reduce the confusion by inducing apposite causes, the better for us and our successors, and for them and their successors. Tattooing as a decoration, or prize for committing murder, is at the bottom of it all, I fancy, and is so deeply rooted that it may take a long time to eradicate by peaceful means.

Their religion seems confined to the fear of a legion of deotas or devils, and has no system, and their devils are of course on a par with their limited ideas. Whatever they do not understand, is the work of a 'deota.'* Every tree, rock, or path, has its 'deo,' especially *bor* trees, and waterfalls. If a man is mad, a deo possesses him, who is propitiated by offerings of dhân, spirits, or other eatables. Deos in fact are omnipresent, and are supposed to do little else than distress human beings. The only remedy is presents and counter witchcraft. They seem to have no idea of a Supreme Being: the idea is certainly not 'innate' here. There are no regular priests, though they have 'deoris,' men whose office it is to bury or attend to the dead. Two or more such men are in each village. They tie up the corpse in tocoo leaves, and put it on the 'rúk tuás,' where it is left till sufficiently decayed, when the skull is put in the Morrang.

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## Appendix I.

*Numerals used by the Banparas and neighbouring tribes.*

| *Banparas.* | *Mohongias.*† | *Namsangias.*‡ |
|---|---|---|
| 1, eta | tumchee | vanthe. |
| 2, annee | kinee | vanigie. |
| 3, ajum | kahom | vanram. |
| 4, allee | mellee | beli. |
| 5, aggah | manga | banga. |
| 6, arruck | torrong (k?) | irok. |
| 7, annutt | tenjee | ingit. |
| 8, atchutt | ashut | isat. |
| 9, akoo | akoo | ikhu. |
| 10, abbau | abau | ichi. |

* I was once asked by a Nágá to point out which of two men had robbed him of three rupees, and to use, for the purpose, a small horse-shoe magnet I had. He was under the impression that it was capable of pointing out moral delinquencies.

† The Mohongias, or Bor and Pani Duarias, 8 miles east.

‡ The Namsangias are at Jaipur, 16 miles east.

It is worth noting that the Banpara numerals all begin with except the first.

SPECIMEN OF A NAGA VOCABULARY.

| *English.* | *Nágá.* | *English.* | *Nágá.* |
|---|---|---|---|
| Above, | dingko. | Before, | taut. |
| Abode, n, | hum. | Bent, | kúm. |
| Across, | árem. | Bellows, | zetpo. |
| Afraid, | ráh. | Belly, | vawk. |
| After, | pai. | Below, | hopong. |
| Aged, | árúpa. | Belt, | ropák. |
| Air, | rung tez. | Best, | hánko. |
| Alike, | tavei. | Betel, | kovai |
| Alive, | { áráng. arang. | Between, | hawtawng. |
| All, | pang vei. | Bird, | awe (as the English 'awe'). |
| Alone, | kúra. | Bite, | chut. |
| Amber, | nása | Bitter, | ká. |
| Ancle, | shiádúa. | Black, | nák. |
| Angel, | hárung | Blacksmith, | changlík. |
| Animal, | mai. | Blanket, | ní. |
| Ant, | tziktza. | Blind, | míkdok. |
| Ape, | mainak. | Blood, | adzi. |
| Arm, | tzuk. | Bloom, | mei púá. |
| Arrow, | sán | Boar, | vakla. |
| Ashes, | lábú. | Boat, | quânú. |
| Asleep, | gíp. | Bolster, | kungtán. |
| Aunt, | ánichum. | Boil, | taw. |
| Awl, | janmut. | Bone, | opák. |
| Axe, | vá, *or* bá. | Book, | tantung. |
| Babe, | { mánsá náusá. | Bottle, | pei (as the English 'pay'). |
| Back, n. | tawki. | Bow, | háp. |
| Bag, | nítzung. | Bowl, | kup kwaw. |
| Bait, n. | púsen. | Box, | shwak. |
| Balance, n. | túak. | Boy, | náusá. |
| Bamboo, | nyud. | Bracelet, | kapson |
| Bandage, | káko. | Branch, | punchuk. |
| Bank, | túm. | Brandy, | zú. |
| Barn, | kúng. | Bread, | án. |
| Basket, cage, | shawkshawu. | Breakfast, | kongsaha. |
| Bat, | pawkpi. | Brick, | bá. |
| Battle, | ron. | Bridge, large, | váloh. |
| Bead, | lík. | " small, | shaí. |
| Beak, | chukin. | Brook, | shwása. |
| Beam, | langpang | Buffalo, | lúí, |
| Bean, | píásá. | Bug, | veikoi. |
| Bear, | tchupp. | Bull, | mai hopong. |
| Beat, | pít. | Bullet, | jantang. |
| Bee, | ná· | Burial place, | rúktua. |
| Beetle, | chong. | Burn, | vun súng lei. |
| | | Butterfly, | pítúak. |

| *English.* | *Nágá.* | *English.* | *Nágá.* |
|---|---|---|---|
| Cable, | rú. | Chicken, | awsá. |
| Calf, | maihúsá. | Chief Rajah, | vang hum. |
| Cane, | reh. | ,, subordinate, | vang sa. |
| Cap, | kohom. | Chin, | kárá. |
| Cascade, | tí kong lei. | Chisel, | juntúp. |
| Cat, | miásá. | Cholera, | mízí. |
| Cave, | hakon. | Clearance (new) of land, | nau erra. |
| Chair, | tun tong. | Club, | punkum. |
| Charcoal, | mák. | | |
| Charm, | vem. | | |

## Appendix II.

*The Asámese Koní Bih, or Poison Berry.*

The seeds of this shrub or tree are used by the Asámese to kill and intoxicate fish in the rivers. They usually select the deep pools, after the floods have subsided, and stake both the outlet and inlet, so as to prevent the fish from escaping

It seems that both the leaf and the bark are capable of poisoning, if used in any quantity; but they are not used, because the seed (husk and all) is far more active. Some say the husks alone are to be used.

Fresh seeds are not selected, but rather old and half rotten ones, and I hear that if they have lain on the ground, they are still better. The custom is to collect them some days before the poison is required, and steep them in water. When soft they are pounded up, seed, husk and all, with some water, care being taken to protect the face and especially the eyes. When thoroughly reduced to a pulp, the mass is allowed to stand a day or two, and is then ready to be thrown into the stream a little above the place selected to catch the fish.

About 5lb. of seed will poison a large 'dhúbí,' and of course affect the stream a long way down. I hear that it is injurious to human beings, and stories were told me of people killed by it, but I doubt the fact. It seems universally agreed that if the seeds are kept for a long time in a pot, moistened and allowed to rot (? ferment), the poison is far more active, than if only kept a few days.

*'Nágá Bih,' another poison used to intoxicate and kill fish.*

The tree known by this name grows to a large size, often 2, 3, and 4 feet in girth, and 50 to 80 feet high. Unlike the Koní Bih, the seeds must be used when rather unripe, or at least not old; but all parts of the tree seem to yield the active principle, though the seeds contain most for a given weight. The poison is also most virulent if used immediately; and for this reason, I suppose, it is the juice itself that is poisonous, and not any product of fermentation, as seems the case in the first poison. A larger quantity is also required to produce the same result. It is prepared much the same way as Koní Bih, that is, pounded up with water and macerated.

The outside of the husk is covered with fine hair or down. The seed case when cut through rapidly changes from a light yellowish white to a dark greenish black in about a minute or less.

There are also other kinds of poison, called 'Lota Bih' and 'Deo Bih,' the latter not known to the Asámese, I believe, and 'Bor Bih,' which is brought down by the Mishmís.